

THE HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

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THE HOLY FATHER ON THE HOLY NAME SOCIETY

SEGRETERIA DI STATO
di Sua Santita'

Dal Vaticano, August 19, 1936.

No. 156368.
da citarsi nella risposta.

Your Eminence,

For many years, the Holy Father has been aware of the high place which the Holy Name Society has won in the Catholic life of the United States of America. Established for the purpose of promoting reverence for the Holy Name of Jesus among Catholic men, and of leading them through deeper knowledge to more intimate union with Him, this Society has prospered beyond the hopes of its founders until today with its widespread organization in so many Dioceses and parishes of the land, it has become one of the most potent influences for good upon the American Continent.

Still vivid in the memory of the Sovereign Pontiff is the great demonstration of faith and good works of which the Capital City of Washington was the scene in September 1924 when this providential Society assembled for its first National Convention. Even after the lapse of twelve years, that event stands out in recollection as a deeply significant affirmation of the power of Catholicity to inspire in the faithful the noblest ideals of service to God and to country and to rally them to the defense of the sacred interests of true religion and of true patriotism.

It was, therefore, with more than ordinary satisfaction that His Holiness learned of the plans for the Second National Convention to be held during September in the City of New York under the presidency of Your Eminence as the Cardinal Archbishop of that historic See. By this letter, which is meant to evidence His cordial benevolence towards the Society and His paternal encouragement of its members in their efforts to realize its aims in their private and in their public lives, and by the patronage and assistance of Your Eminence who has so often and so well interpreted His thought in the past, the Common Father will in some way be present at this important assembly of His dearly beloved sons and will be able to speak to them from His heart as if He were among them.

There is no need to search far for the causes of the success which has attended the Holy Name Society. With the Name above all names inscribed upon its banners, it has sought first the Kingdom of God; it has given to Him through Whom the world was created and by Whom it was repaired when ravaged by sin and error the place which is His due; it has put first things first.

The tragedy of our times is the inversion of the right order, the preference of the human to the divine, the material to the spiritual. If pleasure is raised above duty, personal interests above justice and charity, the creature above the Creator, then the search for happiness is doomed to failure, the questing mind to baffled perplexity, the loving heart to unrequited yearning.

No material formula can ever be found to remedy the ills which afflict mankind. Generous, gifted lives may be devoted to study and research in the fields of physical science, of mechanics, of law, of philosophy. Without the least intention of disparaging such devotion and such efforts, we have the calm assurance that these things are of secondary importance and our assurance is borne out, in this age of knowledge and discovery, by the plain fact that they have not brought to man that limited and relative, though adequate, happiness which he craves and which he has the right to look for here below. The right order demands that we give the first place to our relations to God and next to our relations to our fellow men, that we must

love the Lord God above all things and our neighbor as ourselves for the love of God. It is at our peril that we refuse acquiescence to this demand.

It is precisely for the reason that they know and put into effect to the best of their ability this fundamental principle of human living that the men of the Holy Name Society have a valuable contribution to make towards the solution of the problems that confront modern society. By word and by deed, by advice and by example, they can aid their fellows who have not the clear lights of Faith to rediscover the truth that the only goal worthy of human striving is God and that the only way to reach that goal is by the following of Christ.

The Holy Name Society, therefore, has no need to search for new objectives, for other foundations upon which to build. It is dedicated to Him in Whose name alone is there salvation for individuals and for society. It is for them only to make their Divine Patron and Model better known, to make His saving influence more widely felt, to do their part in restoring all things in Christ.

Let no one say that the lesson of their lives will be lost on those around them. The most compelling apologetic is that of good example. The wholesome, virile piety which is the mark of the true Holy Name man exercises a powerful attraction and awakens in the bosom of even the most calloused votary of the materiality a feeling of nostalgia for the spirituality of the past. How many consoling conversions have been occasioned by the personal example of Holy Name men. How many wandering souls have been brought back by witnessing those marvelous and characteristic scenes enacted in the parish churches of America when the members of the Society receive Holy Communion in a body. Only the All-seeing God can say. But we know that their number must be great indeed.

The Sovereign Pontiff who has so often heard of these manifestations and been so profoundly comforted by them, desires that they continue and that they be extended to as many as possible of the parishes of the country. He invites the present members of the Society and those who shall become members to come ever closer to the One Whose name they bear, to enter into ever more intimate union with Him by Frequent and devout use of the great means of prayer, the Sacrifice and the Sacraments. Let them give themselves to a fuller study, according to their abilities, of the everlasting truths of their holy Religion and to the study of the problems which agitate the minds of men today in the light of those unchanging truths. Thus, under the authoritative guidance of their Bishops "who have been sent by the Holy Ghost to rule the Church of God" and of their priests, the cooperators of the Episcopal Order, they will prepare themselves adequately for the tasks of tomorrow in the fields of Catholic thought and Catholic Action. If we may judge from the signs of the times, those tasks will be so heavy and so demanding as to call for the best efforts of which this magnificent body of Catholic men is capable.

That they may justify the hopes which He reposes in them and that the grace of God may descend upon them to this end in plenteous measure, the Holy Father will have a special memento for them in His prayers and when He stands at the Altar of Sacrifice. As a further pledge of divine favor and as a mark of His particular solicitude, He imparts to Your Eminence, and to the Most Reverend Ordinaries, to the National Director and to the Diocesan Directors and to all the men of the Holy Name Society His paternal Apostolic Benediction.

Begging leave to avail myself of this occasion to renew to Your Eminence the expression of my deep devotion and esteem, I am

Devotedly yours,

(signed) E. Card. Pacelli

To His Eminence
Patrick Cardinal Hayes
Archbishop of New York
NEW YORK CITY

LETTER OF HIS EMINENCE THOMAS PIUS CARDINAL BOGGIANI, O.P.
PROTECTOR OF THE HOLY NAME SOCIETY

Rome, June 24, 1936.

Very Reverend Father:

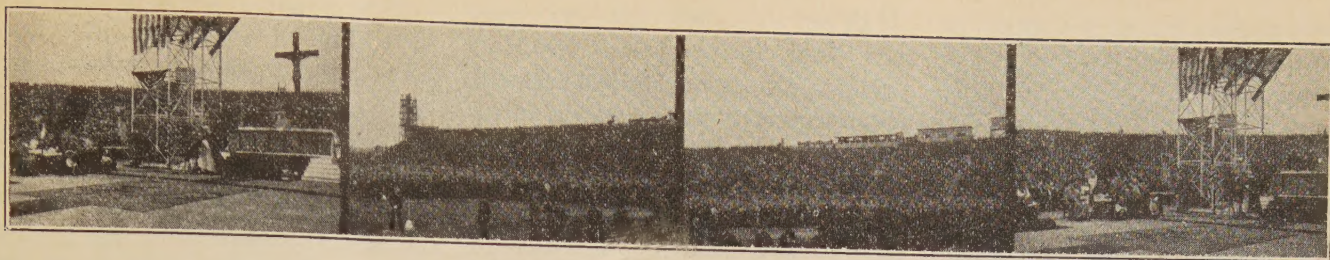
Recalling the great success of the First National Congress of the Holy Name Society, held in Washington in September, 1924, I send greetings and congratulations to the Second National Congress of the same Society convening in New York next September.

As Cardinal Protector, therefore, I am pledging fullest and warmest support to this Second National Convention of this wonderful Society of the Holy Name. I am confident that our members will answer the call with enthusiasm and in great numbers; that the Congress itself will yield bountiful spiritual and practical results; furthermore, that it will awaken in the souls of members stronger and ever firmer faith, zeal and the ardent desire for an exemplary Christian life.

May their spirits be enriched with wisdom and fortitude, so that they can overcome the stern opposition which the Holy Name and our Christian principles are encountering during these modern times. May they be prepared especially to counteract the danger of Communistic propaganda, which seeks to invade every country and aims at the destruction of all the most sacred interests of the individual, the home and the nation.

With these hopes and best wishes for success, together with my constant prayers, I bestow my full-hearted blessing upon the Second National Congress of the Holy Name Society, the Director, all the members who participate, and upon all others who may desire to join our glorious crusade.

Tommaso Pio Cardinal Boggiani
Protector of the Society
of the Holy Name



THE NATIONAL CONVENTION

AMERICA has witnessed a great public profession of Faith made by the Catholic men of the Holy Name Societies. Men traveled great distances to be present at the four-day congress and some arrived a week before the opening. Every section of the country was represented when registration was begun.

THURSDAY
SEPTEMBER 17

THE convention opened formally on Thursday morning with Solemn Pontifical Mass in St. Patrick's Cathedral. Holy Name men filled the great church. The chimes sounded "Holy God we Praise Thy Name," as the crucifer and acolytes led the procession from Cathedral College where the clergy had vested. First came the choir boys, followed by the

Christian Brothers. Then came the clergy and the religious; Dominicans, Franciscans, Capuchins, Paulists, Passionists, Jesuits, Redemptorists, Carmelites, with representatives of every Order, Congregation and Society. Next came the Very Rev. T. S. McDermott, O.P., S.T.Lr., Provincial of the Order of Preachers who was accompanied by the Very Rev. Thomas F. Conlon, O.P., the National Director of the Holy Name Societies, and the Very Rev. Justin McManus, O.P., S.T.Lr., Prior of the Dominican House in Washington, D. C. There were twenty-one Monsignori who were followed by the Most Rev. John Bernard Kevenhoerster, O.S.B. D.D., Prefect-Apostolic of the Bahamas; the Most Rev. Thomas J. Toolen, D.D., Bishop of Mobile; the Most Rev. Daniel F. Desmond, D.D. Bishop of Alexandria, La.; The Most Rev. John F. Noll, D.D.,

Bishop of Fort Wayne, Ind.; the Most Rev. Thomas E. Molloy, S.T.D., Bishop of Brooklyn; the Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford; the Most Rev. Edward Mooney, D.D., Archbishop—Bishop of Rochester, N.J.; and the Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati.

NEXT came the ministers of the Mass; the Rev. John M. McSherry, Subdeacon; the Rev. Andrew J. Donnelly, Deacon; the Very Rev. Monsignor Francis P. Connelly of Brooklyn, Assistant Priest; and the Celebrant, the Most Rev. Stephen J. Donahue, S.T.D., Auxiliary Bishop of New York.

AT the end of the procession was his Eminence, Patrick Cardinal Hayes, the Archbishop of New

York, in the red of his office, accompanied by the Right Reverend Monsignor M. J. Lavelle, P.A., V.G., Assistant Priest at the throne; and chaplains, the Right Rev. Monsignor John J. Murphy, Spiritual Director of the Newark Diocesan Holy Name Union and the Rt. Rev. Monsignor M. J. Splaine, D.D., Spiritual Director of the Boston Archdiocesan Holy Name Union. The guard of honor to his Eminence included former Governor Alfred E. Smith, the Hon. Alfred Talley and the Hon. J. P. O'Brien former Mayor of New York City.

THE procession proceeded along the south wall of the Cathedral out to Fifth Avenue where those passing by paused to catch a glimpse of the colorful pageant which was passing into the great center door of the Cathedral.

WITHIN the great church the boom of the chimes blended with the sonorous tones of the great organ until the choir began the Introit of the Mass.

AFTER the Postcommunion the Rev. Joseph A. Tytheridge read the message from the Pope conveyed through the Secretary of State, Cardinal Pacelli, in which he imparted the Apostolic blessing to the Convention and greeted the Holy Name Society as "one of the most potent influences of good on the American continent." When the letter had been read his Eminence, the Cardinal Archbishop of New York, entered the pulpit and addressed the congregation:

"MAY I express, your Excellencies, good Bishops, who are present, the honor you do, not only the Convention of the Holy Name Society, but also the Archdiocese of New York. We thank you with all our hearts. I wish, also, to extend a greeting to the Right Reverend Monsignori, Reverend Fathers, and you the Officers and Delegates of the Holy Name Society who are here, present today, in such large numbers.

"WHAT a wonderful letter you have received, from our Holy Father through Cardinal Pacelli, Secretary of State. I seldom in my long experience have seen a letter of such length and with such a spirit of approbation and appreciation on the part of the Vicar of Christ for any of our Societies. To me it is a marvelous document and entirely covers the situation—the spiritual side of things, and then the material, making due reference to it, and appreciating what is being done; and then telling you men of the Holy Name Society that you have become one of the most potent influences for good upon the American Continent. The American Continent is very large, and it is marvelous that your Society received such an encomium from the Vicar of Christ.

"HE states in the letter that it is a "providential society," providential for your own sanctification. How we must realize every day that the important thing is: "What doth it profit a man if he gain the world and suffer the loss of his soul." Probably for the average one of us, yea, the Pope, Cardinal, Bishop, Priest, layman, the problem is: Am I going to save my soul or am I going to lose it? You have all the chance in this world to save it, but you have, also, an equal chance, you might say, if not more so, to lose it. Hence, it is providential for you men that you belong to an organization such as this, because you have the sacraments, and you ought to be drawn to them, they do not come to you except through the ministry of the priest. An organization such as this draws you, brings you here. If you see a group of men going, you are attracted. It is most important and most providential for you that you belong to such a splendid organization as the Holy Name Society.

"IN his letter he says that the Convention of September 1924 in Washington is still remembered by the Holy Father, the first National Convention. That event stands out in recollection as a deeply significant affirmation of the power of Catho-

licity to inspire in the faithful the noblest ideals of service to God and to country and to rally them to the defense of the sacred interests of true religion and of true patriotism.

"THE word "patriotism" seems to be an obsolete word just now in our own country. Rarely do we see it. Rarely do we hear it. We are informed that even in our schools and our colleges and our universities, instead of patriotism, we hear Communism. Imagine America trying to keep from its citizens the word "patriotism!" The Holy Father in his letter says: rally them to the defense of the sacred interests of true religion and of true patriotism"—for God and country, of course.

"TODAY we are a world in battle, a battle against Atheism in Russia; sacrilege in Spain, a Catholic country; the Apostasy in Mexico, another Catholic country. It is a serious situation. We may have to battle here in America for the flag that flies over our heads. When I was a boy, we were taught to have such reverence for the flag. Now it is a struggle among the children to get them to respect the flag.

"BECAUSE of the times, our Holy Father says to you men that you are called in a special manner to inspire the faithful, by example, in the noblest ideals of service to God and to country. America will never find the Catholic Church an enemy, never find the Catholic Church undermining, destroying government.

"THEREFORE, dear men, true religion, true patriotism, means that we are sons of God. We have a country that we one day hope to become citizens of, the court of our Heavenly Father. In the meantime, we are citizens of this beloved land of ours. What a message there is in the letter. It indicates to you the importance of your mission to save not only your own soul but to save the souls of others.

"I am overjoyed in a personal way today, because I never dreamed

I would see such a magnificent demonstration in honor of the Holy Name Society. When I was a young priest, just after my ordination I was assigned to St. Gabriel's Church, and the late Cardinal Farley, who was then the pastor of St. Gabriel's assigned me as Director, Local Director of the Holy Name Society. For eight years I worked zealously for the good of that society. What an affection I still have for the Holy Name Society because I regard it as one of the most efficient agencies we have in the Church to hold our men.

"WHEN I was a young priest, men were shy of manifesting their faith in a public fashion—shy of it. But now, oh what a manifestation on the part of our men in this city, and I am sure it is the same throughout the land.

"A convention of this kind allows our members to stand up so they may be counted for Christ under the banner of His sacred Name. I know you delegates here today, and those you represent, are going to be loyal to Christ and loyal to your country.

"I am saying a prayer today that the convention may be an act of solemn reverence to the Father, Son and Holy Ghost through Christ our Lord, against the atheism of the world, and the sacrilege of it, and the Apostasy, too. How acceptable your act of reverence will be. You are pledging yourselves before High Heaven, and before the nations of the earth, and before the people in our own country, that you believe in the Father, Son and the Holy Ghost and especially the Divinity of Christ Our Lord.

"MY men, God bless you. God bless this convention. May there come from it from Christ Our Lord, through His Holy Name, all manner of grace and blessing.

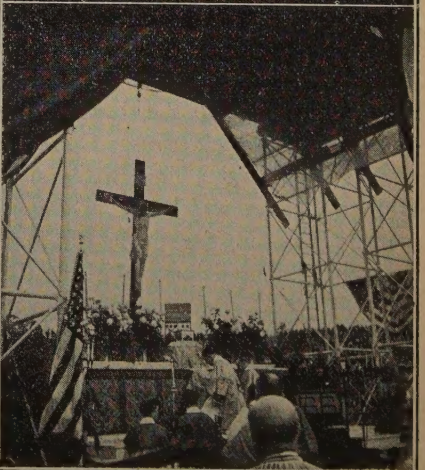
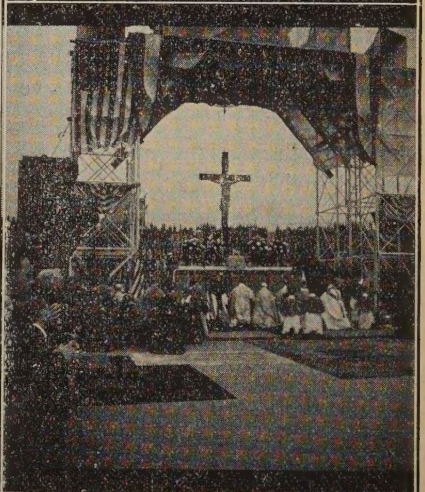
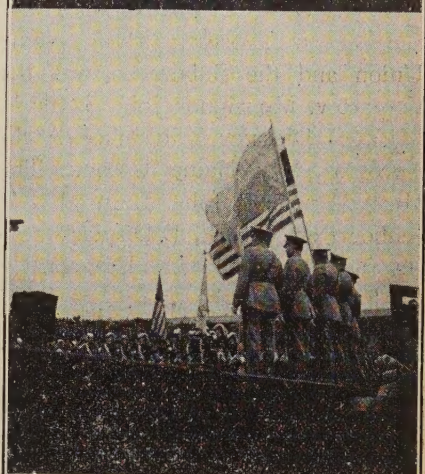
"I shall now give you the final benediction."

HIS Eminence, after blessing the congregation, returned to the

throne for the reading of the Last Gospel. After the Mass, there was the recessional through the ambulatory that surrounds the high altar.

SESSION

THE first session of the Convention convened in the Grand Ballroom of the hotel Waldorf-Astoria and was called to order by the National Director, the Very Reverend Thomas F. Conlon, O.P. The invocation was given by the Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, who used the prayer of St. Thomas Aquinas. The meeting was then turned over to the Very Rev. Monsignor John F. Brady, D.D., Spiritual Director of the New York Archdiocesan Union. Papers were read and spirited discussions followed the reading of each of the papers. The Reverend E. A. Brosnan, the Diocesan Holy Name Spiritual Director of Richmond, spoke of the Holy Name Society—Its Real Objective. The Rev. E. A. Stauder of the Diocese of Rochester spoke of the Holy Name Society—Its Monthly Meetings. The Rev. Joseph E. Maguire of Buffalo, the Diocesan Holy Name Spiritual Director who has been recently appointed to the place left vacant by the death of Monsignor Baker, read a paper entitled "Holy Name Society—Communion Breakfasts." The Rev. H. J. Waterson of Newark discussed Annual Holy Name Diocesan Rallies. The Rev. James M. Delaney, of the Diocese of Pittsburgh, aroused great interest when he discussed the Holy Name Society and Laymen's Retreats. The Executive Secretary of the Legion of Decency, the Rev. Joseph A. Daly read a paper the "Holy Name Society—the Legion of Decency." The Very Rev. Michael J. Ready, Assistant General Secretary of the National Catholic Welfare Conference read his paper "The Holy Name Society—Radio Programs." The Rev. George M. Dowd of Brookline Massachusetts read the paper entitled "The Emblem of the Holy Name Society" which was prepared by the Right Rev. Monsignor M. J. Splaine, D.D., of the Archdiocese of Boston.



FRIDAY
SEPTEMBER 18

THE second day of the Convention opened with a Solemn Pontifical High Mass for all the deceased members of the Holy Name Society. The Mass was celebrated by the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne, Indiana, the Assistant Priest was the Very Rev. John L. O'Regan, C.M., Spiritual Director New Orleans Archdiocesan Holy Name Union. The Deacon was the Very Reverend Michael O'Gorman, Spiritual Director Los Angeles and San Diego Diocesan Holy Name Union and the Subdeacon was the Very Rev. Monsignor John J. Clark, Spiritual Director Milwaukee Archdiocesan Holy Name Union. The Most Reverend John Bernard Kevenhoerster, O.S.B., D.D., was present in the sanctuary. The sermon was preached by the Most Rev. Peter L. Ireton, D.D., Coadjutor Bishop of Richmond, Virginia. He said in part:

"THEY whom we commemorate, learned to know God through Christ, 'Who is the Image of the invisible God, the first born of every creature: for in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations or principalities or powers; all things were created by Him and in Him. And He is the head of the body of the church, who is the beginning, the first born from the dead.' 'Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of man and in habit found as a man. He humbled Himself, becoming obedient until death, even to the death of the cross. For which cause God also hath exalted Him and hath given Him a name which is above all names; that in the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth. And that every tongue should confess that the Lord Jesus is in the glory of God the Father.' In the possession of this truth, there could be no thought in their minds that the

men of this creation are simply stumbling along, groping for an impossible answer to the problem of existence; for them there could be no definite notion that men are but creatures of time and circumstance, atoms in a mechanical existence; for them there could be no denial of God, no infidelity, no passivity in the presence of the Creator. St. Peter's profession has been theirs, as it is ours, 'Thou art the Christ the Son of the Living God.'"

"As a compulsory implication of that confession, men are not and cannot be creatures of their own will, opportunists, aggressors, survivors of the fittest. In the reading of that code, we are and must be patriot, not nationalist, Catholic and not internationalist, our eyes on Eternity, yet mindful of the claims of time."

SESSION

AFTER the Mass the delegates gathered once again in the Grand Ballroom of the Waldorf-Astoria hotel. The meeting was called to order by the Very Reverend Thomas F. Conlon, O.P., National Director who gave place to the Chairman of the day, the Rt. Rev. Monsignor John J. Murphy, Spiritual Director of the Holy Name Union in Newark. The meeting was aroused by the paper that the Very Reverend Monsignor Michael O'Gorman of Los Angeles read on the Holy Name Society—A Bulwark against Communism.

AFTER a recess the reading of the papers was resumed. The Very Reverend Monsignor John J. Clark, Milwaukee Archdiocesan Spiritual Director, read a paper the Holy Name Society, Parish and Diocesan Organization. A Holy Name Society Speakers Bureau was discussed by the Very Reverend Monsignor Harry A. Quinn, Baltimore Archdiocesan Holy Name Society Spiritual Director. The Holy Name Society and Social Justice was ably treated by the Reverend John J. Sweeney, Trenton Diocesan Holy Name Society Spiritual Director and Mr. William E. McClusky, President Syracuse Holy Name Union force-

fully urged a National Program for the Holy Name Society. Mr. Edward J. Heffron, Executive Secretary of the National Council of Catholic Men, discussed the Holy Name Society and Societies for Men. The Reverend Thomas Wright, C. SS.R., presented a splendid exposition of the Prefect System within the Holy Name Society. Mr. Vincent Fitzpatrick, President of the Catholic Press Association read a paper entitled "The Holy Name Society and the Catholic Press" and the long enthusiastic meeting was adjourned shortly before 6 o'clock.

THE HOLY HOUR

AN out-door Holy Hour had been planned for the night but a hurricane and torrential rain swept up the Atlantic seaboard in one of the worst storms of several years. It was not until late in the afternoon that the Holy Hour was transferred to St. Patrick's Cathedral. A large number of men braved the fierce storm to be present at this solemn function over which Cardinal Hayes presided. The meditations were given by the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati. After the Blessed Sacrament had been exposed and the "O Salutaris" sung by the choir and congregation, the Archbishop gave the first meditation:

"O Blessed Lord in the Sacrament of the Altar, the Holy Name men of America gathered together in New York City this holy night are bowed down in adoration in the presence of Thy Divine Majesty! They proclaim to the world their faith in the Sacramental Christ as true God and true Man. They praise Thee, they bless Thee, they thank Thee, they implore forgiveness for all the sins of their lives. They wish in a special manner to make reparation for the unbelief of the world in the sacramental Christ and for all rejection and betrayal of Him in these troubled times. O Sacramental Christ, the Holy Name men of America ask for the grace to proclaim Thy Divinity, to defend the

honor of Thy Name and to abide forever in Thy love.

"PRAISED be the hidden Divinity of Christ; praised also be His concealed Humanity; praised be the unseen Second Person of the Blessed Trinity in Whom both divinity and humanity are united under the appearance of bread on the triumphal throne of this altar.

"FAITH was necessary when the Saviour of the World promised the Sacrament of the Altar—the Living Bread come down from heaven. He was challenged on that occasion. He was even rejected by some of His followers and disciples. Faith in the Sacramental Christ was necessary in the Church of the Catacombs, when the Breaking of Bread, when the eating of the Flesh of the Son of Man and the drinking of His Blood, under the appearances of bread and wine, were misrepresented. But the Apostolic Church and the Infant Church of the first three centuries believed the very things that Christ commanded them to believe regarding His Real Presence in the Sacrament of His love. Faith in the Sacramental Christ continued among all who accepted the Saviour of the world, regardless of language, race or clime, for fifteen hundred years.

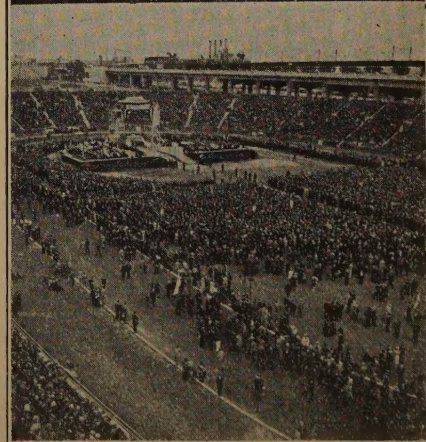
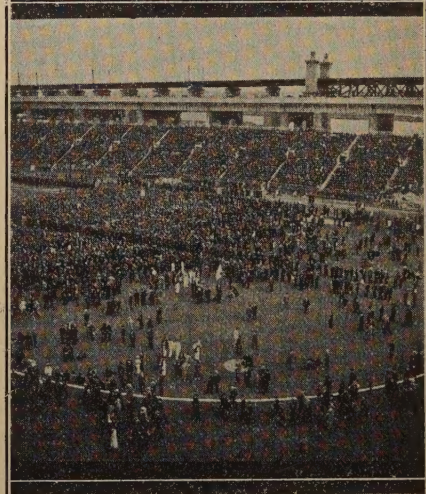
"THE Catholic Church has never doubted or denied the actual Sacramental Presence of Christ during the nineteen hundred years of her life. Individuals and groups have, and by their ways, their very acts of denial have cut themselves off from the Church.

"O Eucharistic Christ, the Holy Name men of America thank God for the supreme gift of the Blessed Sacrament and for the gift of faith in Thy Sacramental presence. They ask that all who do not believe in the Sacrament of Thy love, may be freed from prejudice in order that nothing may stand in the way of their believing as the Apostolic and Infant Church believed, as Christians in unbroken succession during nineteen hundred years have believed—

that the Lord Christ is contained, is offered and is consumed in the Holy Eucharist."

AT the close of the first meditation the Very Reverend Thomas F. Conlon, O.P., National Director led the congregation in the recitation of the Apostles Creed. After a brief silence Archbishop McNicholas gave the second meditation:

"O Jesus, dwelling on the Altar of the New Dispensation, Thy Holy Name men of America rejoice in every title that proclaims Thy glory and extends Thy Kingdom on earth. When the Holy Name Society was first formed in Portugal and in Spain—which is now being ravaged by a fratricidal carnage the horrors of which have never been equalled in Christian times—the Feast of the Circumcision was chosen as the principal feast-day of the Society. It was fittingly selected, because on that day Thy Sacred Name was given Thee. Subsequently, the love of the members of the Holy Name Society prompted them to ask the Church to institute a special feast in honor of Thy Holy Name. The liturgy of the Church has sought many and varied titles under which to honor Thy adorable Divinity and Humanity. The Ascension; the Sacred Heart; the Body of Christ; the Epiphany; the Exaltation of the Cross; the place of Christ in the Holy Family; the Finding of the Cross; the Birthday of Christ; the Resurrection; the Precious Blood of Christ; the Transfiguration; the Blessed Trinity of which Christ is the Second Person; the Sacred Passion; the Eucharistic Heart; the Flight of Christ with Mary and Joseph into Egypt; the lance and nails that pierced the Body of Christ; the Prayer in the Garden; the Five Wounds; Christ's redemption of the human race; the Shroud of Christ; the Crown of Thorns that pierced the sacred head of Christ—all these find place in the sacred liturgy either of the Universal Church or of particular places of the Christian world.



"IN our own time the Vicar of Christ on earth, Pope Pius XI, has instituted a new feast, that of Our Lord, Christ the King, in order that the Liturgy should teach His Kingship. O Divine Jesus, Thy Holy Name men acknowledge Thee as King of heaven and earth; they proclaim Thy Kingship in our own beloved America. They realize that acknowledgment of Thy kingship can only strengthen our country. Christ cannot come into the life of the individual without transforming it nor can Christ come into the life of a nation without transforming it. Thy Holy Name men speak of Thy kingdom in the very words which Thou addressed to Pilate: "My Kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews. But now my kingdom is not from hence." They use again Thy very words to Pilate when he asked Thee: "Art Thou a king, then?" Thy gentle but strong reply was: "Thou sayest that I am a king. For this was I born, and for this came I into the world. Everyone that is of the truth heareth my voice." (John xviii, 36-37)

"O Divine Jesus in the Eucharist, Thy Holy Name men to-night recognize Thy kingdom as "the kingdom of truth and life, the kingdom of justice, of love and of peace." O Sacramental Jesus, may the acceptance of Thy Kingdom be acknowledged more and more among all the nations as the only solution of the problems facing a world that knows not whence it came nor whither it is going. May our own United States of America hail Thee as King! If Thy kingship be acknowledged at Washington, and in every State and in every city of our Land, it will be then a matter of little consequence what political party is in control, for it will be a government of truth and life, a government of justice, love and peace. O Sacramental Jesus, Thy Holy Name men assembled here to-night pray for all officials of government that they may recognize Thy Spiritual Kingdom and Thy Divine Kingship.

"O Blessed Jesus, Thy Holy Name men wish to be part of a world movement within the Church that seeks to acknowledge Thee as the "Man of Labor." They proclaim that labor takes on a dignity from human nature itself! They insist on the right of man to labor and to earn his bread by the sweat of his brow. They ask Thee, O Divine Jesus, to forgive all who are unjust to the laboring man, and to give them the light and the grace to accept the principles of Christian social justice, those principles in which the rights of every man and of every family are defined and set forth, rights sanctified by Thee, Christ, Our Lord! In these times, when mens' minds are confused and abuses are general, Thy Holy Name men ask that the false position of Anarchists, of Communists, of Socialists and of all dangerous Radicals propagating error and wrong morality be seen by human reason at its best, illumined by the light of God. They ask that the press, the ephemeral literature, the universities, colleges, schools of thought and all liberal agencies now encouraging communistic or dangerous radical tendencies may pause to consider and to understand fully all the implications of their words and actions.

"THEY Holy Name men realize that they are living in times when powerful destructive forces are at work. They implore Thee, O Sacramental Christ, that there may be some union of all constructive forces for the betterment of the world and for the extension of Thy kingdom on earth."

AT the close of the second meditation Father Conlon read Archbishop Carroll's prayer for the Church and for the civil authorities. After another silence Archbishop McNicholas gave the third meditation:

"O Sacramental Christ, Thy Vicar on earth, Pope Pius XI, is calling upon all groups to a participation in Catholic Action with the commission of their respective Bishops. As we

know from the letter read yesterday. With special predilection does Our Holy Father look upon the Holy Name men of the United States, because he knows them to be thoroughly practical Catholics, instructed in the fundamental truths of their religion, ready in word and act to follow their spiritual leaders, anxious to render to God the things that are God's and to Caesar the things that are Caesar's. O Sacramental Jesus, Thy Vicar on earth and the Bishops and priests of the United States appreciate the strength that comes to the Church and to the nation from the two and a half million men enrolled under the standard of Thy Holy Name. They are certain that the Holy Name men constitute a great bulwark for the preservation of civil and religious society. They recognize them as a tremendous force for order, as champions of liberty and as the assurance of millions of truly Christian homes in our land. Their thoughts naturally turn to Crucified Spain where the Holy Name Society was propagated by the encouragement of the civil authorities centuries ago. They feel that if the men of Spain were instructed as our Holy Name men are instructed, if they practiced their religion as our Holy Name men practice it, if they were militant Catholics as our Holy Name men are, the horrors of civil strife would not now be shocking, the civilized world, and the most degrading passions of men would not be destroying what is best and noblest in Spain. O Sacramental Jesus, Thy Holy Name men to-night cry out to Thee: "Saviour of the World, save Spain!"

"THE sad lesson that Spain teaches must make Holy Name men realize their duty to participate in the Catholic Action of our country. The strength of the Holy Name Society has been and will ever be found in its strictly religious organization. The supreme authority in the diocese, under the Vicar of Christ, is the Bishop. The parish priest is next in command. There must be no outside interference nor even well-meant but mistaken guidance. It would

seriously weaken, or even destroy, the Holy Name Society to change its clearly religious character or to take on new objectives which must necessarily change its very nature and constitution. But the personal sanctification of its members in a corporate way, through the union of minds and hearts, through good example, through receiving the Sacraments in a body, through frequent religious instructions, cannot fail to equip Holy Name men to take up any work of Catholic Action that a Bishop may direct. This means that the Holy Name Society in a corporate way, like the retreat movement, takes on no added work, but carefully and surely prepares men for every Catholic activity and for whatever works Catholic Action may assign in their respective dioceses.

"O Sacramental Jesus, may I, speaking for the Holy Name men here assembled, and through them, for all Holy Name men of our country, promise allegiance to the Vicar of Christ, to their respective Bishops and to their parish priests. May I say for them that they are ready at the command of their spiritual leaders to let down the nets, and to do whatever will make the men of America more faithful in the performance of their Christian duties.

"THE representatives of the Holy Name Society have gathered to pray to-night for the gentle and zealous Prince of the Church, the Supreme Shepherd of souls in this diocese, who rules in justice, in peace and in love. They are grateful for the opportunity to assemble in New York City, which has truly exercised the fostering care of a mother in propagating the Holy Name Society throughout the United States. While the Archdiocese of New York has not the oldest Holy Name Society, it can literally be said that, through it, the Holy Name Society has been set up in every diocese in the country and in most of the parishes of the nation.

"IN THY presence, O gentle and Sacramental Jesus, Thy Holy Name men here present protest to

the world tonight against blasphemy, profanity and obscene language. They call attention to the sacredness of the oath administered on so many occasions in our country, which calls upon God to be a witness of the truth spoken. They condemn perjury in our courts and all violations of oaths.

"O Sacramental Jesus, Thy Holy Name men of America assembled in New York tonight ask Thy blessing as apostles of clean speech, as citizens who will never give the civil authorities of our country a moment's anxiety and whose example will always be an inspiration, as the heads of model Christian homes, as Catholics fearlessly professing their belief in the divinity of the Lord and Saviour of the world, Jesus Christ."

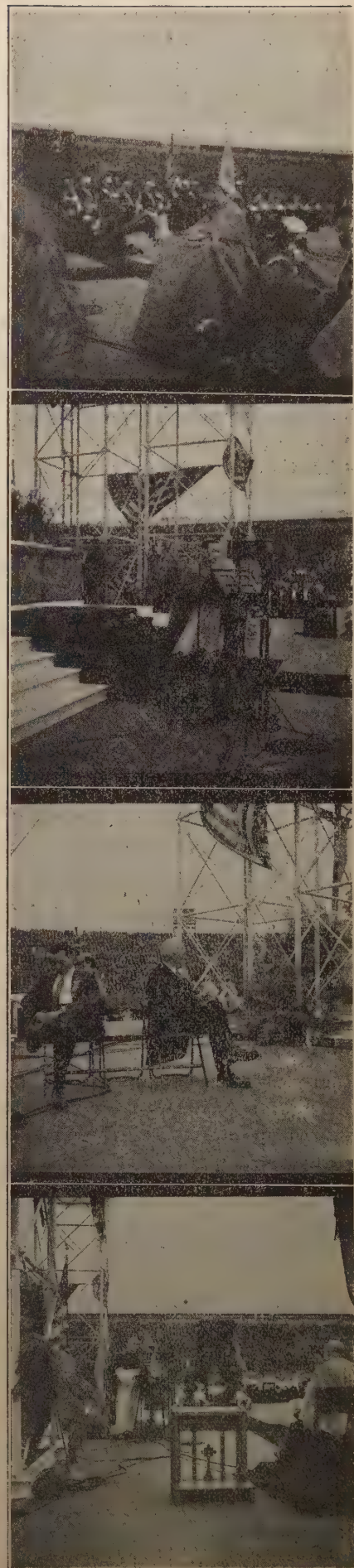
AFTER the meditations Father Conlon led the congregation in the recital of the Holy Name Pledge.

THE Holy Hour closed with Solemn Pontifical Benediction at which Archbishop McNicholas was the celebrant, the Reverend Harold J. Markey, Spiritual Director of the Detroit Diocesan Holy Name Union, Deacon, and the Reverend F. J. Timoney, Spiritual Director of the Louisville Diocesan Holy Name Union, Subdeacon.

SATURDAY
SEPTEMBER 19

THIS day was dedicated to Catholic Youth and opened with a Solemn Pontifical Mass which was celebrated by the Most Reverend Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago, who has long been a Holy Name leader and a dominant figure in the Catholic Youth Movement.

THE ministers of the Mass were, the Very Reverend Monsignor Harry A. Quinn, Spiritual Director of the Baltimore Archdiocesan Holy Name Union, Assistant Priest; the Very Reverend Monsignor Denis J. Kane, Spiritual Di-



rector of the Scranton Holy Name Diocesan Union, Deacon; the Reverend John Dunphy, Spiritual Director of the St. Paul Archdiocesan Union, Subdeacon.

THE sermon was preached by Most Reverend John A. Duffy, D.D., Bishop of Syracuse, who said in part:

"WE HAVE lived to witness a rising generation conceived in irreligion and dedicated to revolt. The revolutionist and the young man is the most serious problem that civilized governments of Christian spirit are facing today. It is impossible, my brother members of the Holy Name Society, to think for a single moment that the Catholic youth of America will pass unscathed through the temptations of these days. Our young, too, live and move and have their being in an atmosphere of revolt. It is necessary that the Church once more gird itself to meet the questioning attitude of the young with a story of present life and future salvation, never old, never new, and still the same.

"THOSE who have risen in a spirit of religious and moral training to set themselves with all the energy in their power, to shape and form the rising Catholic youth of America. It is not, of course, the duty of the Church to provide for material success, but the Church in fulfilling her Divine mission must contemplate the whole nature of man, the material as well as the spiritual. . . .

"RELIGIOUS training, moral enlightenment, example of good men go to the very basis of this problem, and the first is the duty of the senior Holy Name man to give to each and every boy and girl who comes within the circle of his influence an example of an extremely exemplar Catholic life. Whatever laxity we permitted ourselves, in the future our personal lives and example must, by the duty we owe to God and the im-

mortal souls committed to our care, be removed now and forever. . . .

"THE most powerful agency in strengthening Catholic youth is the Eucharistic life of fathers and mothers. The youth of America, like the youth of any section of the world, are enthusiasts, enthusiasts for the good, if the good is presented to them; enthusiasts for the worst if the worst is presented in a plausible and an attractive form. . . .

"STAND fast in the faith and acquit yourselves like men. The road to the Kingdom of Christ here or hereafter is hard and steep and narrow. Extend to the Catholic youth of America the helping hand of your encouragement and example. Lay hold on your faith and courage, and in the name of Christ press forward."

SESSION

THE business sessions of the day were opened by the Very Reverend Thomas F. Conlon, O.P., National Director, who introduced the first speaker, The Honorable J. Edgar Hoover, Director of the Federal Bureau of Investigation, Washington, D. C. Mr. Hoover read a vigorous Paper on "The Costs of Crime" in which he urged the members of the Holy Name Society to remember the future of the criminal must be weighed against the welfare of the Community and the needs of Society considered before the personal wishes of the social offender.

MR. HOOVER was applauded enthusiastically but had to leave the Convention for other engagements.

THE Very Reverend Monsignor Denis J. Kane, V.F., Spiritual Director of the Scranton Holy Name Union, presided over the session.

THE Reverend Vincent Mooney, C.S.C., Director of the Catholic Youth Organization of Fort

Wayne, read a Paper on "The Junior Holy Name Society and Youth Development"; the Reverend Thomas McMahon of the Archdiocese of Chicago discussed "The Junior Holy Name Society and Athletic Programs"; the Reverend Terence A. Brady of the Archdiocese of Philadelphia spoke on "The Junior Holy Name Society and the Boy Scouts"; and the Reverend John J. Curry, Moderator of the Catholic Youth Association of the Archdiocese of New York, discussed "The Holy Name Society and Juvenile Delinquency."

AFTER the discussion had closed The Resolutions Committee through its Chairman, the Very Reverend Monsignor J. Francis McIntyre, Chancellor of the Archdiocese of New York, submitted the Resolutions. The Resolution which attracted the most attention was the one which condemned Communism:—

WHEREAS, the dignity of man as a human person is established by the spiritual element of his nature, that is, by his intellect and his will, the faculties that constitute the specific differential between man and all other beings in the created order, and which set him apart from and above all other creatures, and,

WHEREAS, these faculties are indispensable necessary participants in all the true and characteristic acts of his nature as man, and,

WHEREAS, these faculties point infallibly to the true objective or goal of his existence and must be used for its attainment or be misused, and,

WHEREAS, Communism, as a philosophy of life ignores all this, and subordinates the mind and will to the acquisition of the goods that serve the needs of man's lower or physical or material nature thus ignoring the requirements of his higher or spiritual nature, and this dislocating the entire equilibrium of order set by nature and nature's

Author, and setting up arbitrarily an end for man which is gratuitously constructed by the mind of man which diverts man from his true destiny which is set for him by his Creator, and,

WHEREAS, Communism erects as a necessary means to the attainment of its own end a pedagogical technique ordained to secure and to diffuse its philosophy where it may, and,

WHEREAS, the members of the Holy Name Society, as true and loyal American citizens, recognize that these stated policies constitute a perversion of the true order that should exist between God and man, and man and man, and,

WHEREAS, the members of the Holy Name Society assembled in Solemn Convention in the City of New York on September 18, 1936, further recognize that these aforementioned pernicious tenets are the principles of the communistic philosophy and party, and that these communistic principles are being actively and persistently fostered and propagated with great diligence in our very midst,

BE IT RESOLVED, by the National Conference of the Holy Name Society in Convention assembled at the Hotel Waldorf Astoria in New York City, that,

FIRSTLY, Communism as a way of life is essentially and intrinsically vicious and subversive of all order and entirely prejudicial to the good of Society as a whole and to the individuals that constitute Society, and that secondly, the pedagogical technique or educational system that diffuses it be condemned as striking at the very roots of good order, as subversive of all the ends for which human Society or government is ordained, and,

BE IT FURTHER RESOLVED, that every effort be made by Holy Name men, individually and collectively, to acquaint all officials upon whom rests directly or indirectly the responsibility for education of

youth of this terrible menace to the individual and to the sacred institutions which we hold dear and that they be urged to use every effective means to expurgate from institutions of education the teaching of any form of Communism and that effective measures be taken to remove from the faculty of any such institution any teacher or instructor who advocates or imparts directly or indirectly any such teaching or similar philosophy.

SATURDAY evening a Thanksgiving Service was held in the Church of St. Vincent Ferrer, the parish in which the first canonical branch was established sixty-five years ago. The Celebrant was the Most Reverend John Bernard Kevenhoerster, O.S.B., D.D., Prefect-Apostolic of the Bahamas; Deacon, Reverend Robert I. Gannon, S.J., President of Fordham University; Subdeacon, Reverend Peter Duffee, O.F.M.; Chaplains, Deacons of Honor, Reverend Cyril F. Meyer, C.M., and Reverend John E. Burke, C.S.P.; Master of Ceremonies, Reverend William A. Laverdiere, S.S.S.

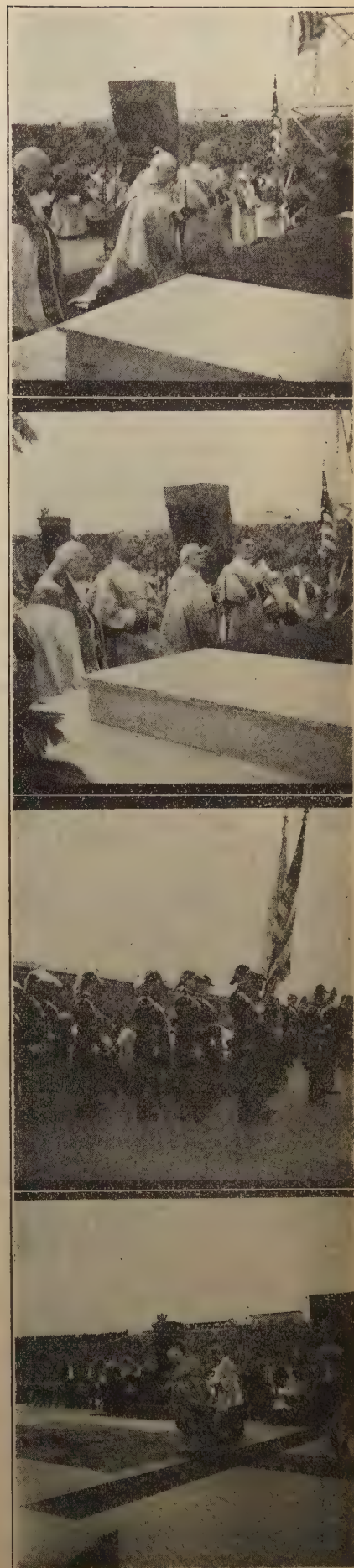
THE sermon was preached by the Right Reverend Monsignor Bernard A. McKenna of the Archdiocese of Philadelphia, a nephew of the late Very Reverend Charles H. McKenna, O.P., who was known in America as "The Apostle of the Holy Name." Monsignor McKenna recounted the life of the great missionary, Father McKenna, and told of many incidents which showed his great zeal for the Holy Name Movement.

THE Very Reverend Blasius Zeiser, O.S.A., led the recital of the Holy Name Pledge.

THE service closed with Solemn Pontifical Benediction of the Most Blessed Sacrament.

SUNDAY
SEPTEMBER 20

ON THIS day, the 662nd anniversary of the founding of the





Holy Name Movement, a great army of men from all parts of the country gathered in the Stadium at Randall's Island for the Grand Rally which closed the Convention. The day was clear. A huge platform had been erected in the center of the Stadium and the altar was set in the center. Over the altar there was a great canopy in which were hidden powerful loud speakers. Suspended between the canopy and the altar there was a crucifix bearing a life size figure of the crucified Christ.

THE Police department of the city of New York had assigned seven hundred men to keep order on the field, in the Stadium, and on the streets which led to the Triborough Bridge over which the Stadium was reached. In the late hours of the morning a few made their way to the Stadium to have seats and for that privilege were ready to wait three or four hours. Shortly after noon the great stream of men started to move over the three branches of the bridge. By 2 o'clock seats in the Stadium were filled but still there seemed no end to the procession of those who were on their way to the exercises.

THERE was a festive note when delegates from Providence, Philadelphia, Baltimore and Boston headed by cadet bands paraded around the cinder track while those in the stands cheered. At 2:20 the procession of clergy and dignitaries moved from the east side of the Stadium down along the field across to the center and up the wide aisle to the altar. First came the crucifer and acolytes followed by Dominican Fathers who led a large number of priests and religious to the platform.

AFTER the priests, many Monsignori were followed by, the Most Reverend Bernard Kevenhoerster, O.S.B., Bishop of the Bahamas; then Most Reverend John F. Noll, Bishop of Fort Wayne, Indiana; Most Reverend Peter I.

Ireton, Bishop of Richmond, Virginia; the Most Reverend John A. Duffy, Bishop of Syracuse; and the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati. Then followed the Apostolic Delegate to the United States, the Most Reverend Amleto Giovanni Cicognani, attended by the Very Reverend John F. Brady, Supreme Spiritual Director of the New York Archdiocesan Union, as Assistant Priest and Deacons of Honor Very Reverend Monsignor J. Francis A. McIntyre, Chancellor of the Archdiocese of New York, and the Very Reverend Monsignor Leo W. Binz of Belvedere, Illinois.

AT SOME distance followed his Eminence Emmanuel Gonzales Cardinal Cerejeria, Patriarch of Lisbon, Portugal, in whose See the first great Holy Name procession had been held more than five hundred years ago in 1433. Cardinal Cerejeria was attended by the Very Reverend Monsignor John F. Hickey, assistant priest and the Very Reverend Monsignor Francis P. Connelly of Brooklyn and the Very Reverend Monsignor Michael O'Gorman of Los Angeles, California, as deacons. Then came an acolyte carrying the archiepiscopal cross before his Eminence Patrick Cardinal Hayes, Archbishop of New York. Cardinal Hayes was attended by the Right Reverend Monsignor Michael J. Lavelle, P.A., Vicar-General of the Archdiocese of New York as Assistant priest and the Right Reverend Monsignor Edmund J. Britt, Chancellor of Buffalo and Right Reverend Monsignor Bernard A. McKenna of Philadelphia as deacons.

EVEN after the colorful procession had taken places on the platform thousands of people formed a line from the edge of the Stadium back over the branches of the bridge.

THE Honorable Francis X. Stephens, Jr., the Executive Chairman of the New York Archdioc-

esan Holy Name Union, welcomed Holy Name men to the rally and introduced former Governor Alfred E. Smith who spoke briefly saying that the demonstration was "a challenge to the theory that it makes no difference what you are if you keep it to yourself. Now, unless we challenge these theories, the entire social fabric will be divorced from all moral and ethical relations and its guiding principle will be one of expediency."

THE Very Reverend T. S. McDermott, O.P., S.T.Lr., Provincial of the Order of Preachers was the next speaker. "There is only one remedy," he said, "for existing world evils, and that is the religion that Christ established. Without it hope for a happy solution of the troubles that are afflicting mankind fades. Countries in their international relations must have the principles of Christianity to guide them. Citizens in their respective countries must see to it that no government usurps power that belongs to God alone. Christianity must enter the daily lives of men to make them contented citizens. The Holy Name Society that served a vital need in the thirteenth and succeeding centuries still influences a Catholic man to make him a better follower of Christ and a more desirable member of his community."

ARCHBISHOP CICOGNANI spoke on The Holy Name Society and Catholic Action. "The name of Jesus," he said, "is the source of this Catholic Action and remains ever the fountain-head of Catholic inspiration. The circumstances, too, in which it was conferred upon the Son of God are worthy of our attention. He received it with the first shedding of His Precious Blood in the rite of circumcision. Jesus wished to manifest Himself at once as our Saviour. At the same time He makes us understand that a noble name is not acquired nor can it be worthily borne without sacrifice. Whosoever wishes to be worthy of His

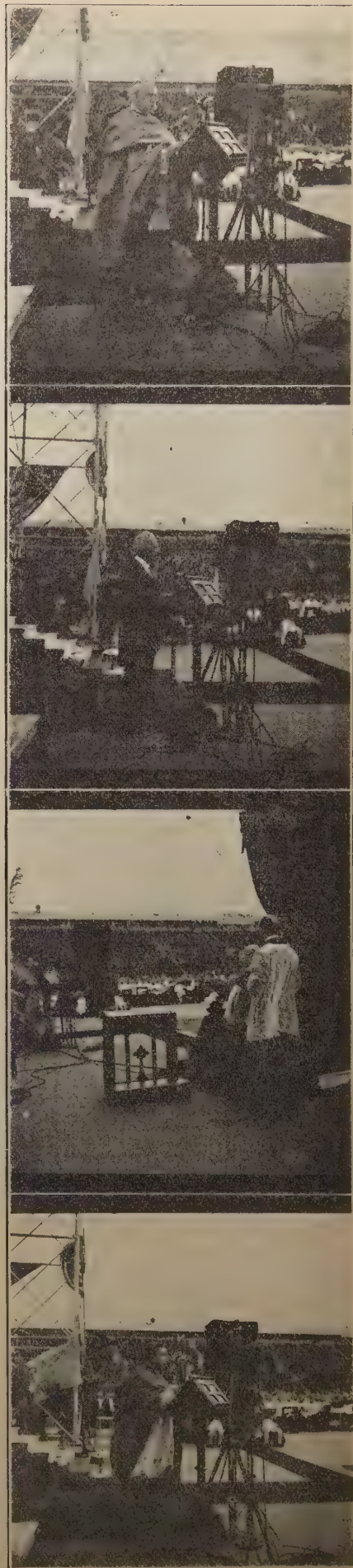
name must deny himself, take up his cross, and follow Him, whether in time of peace or in the hour of struggle, even if need be in the heroism of martyrdom."

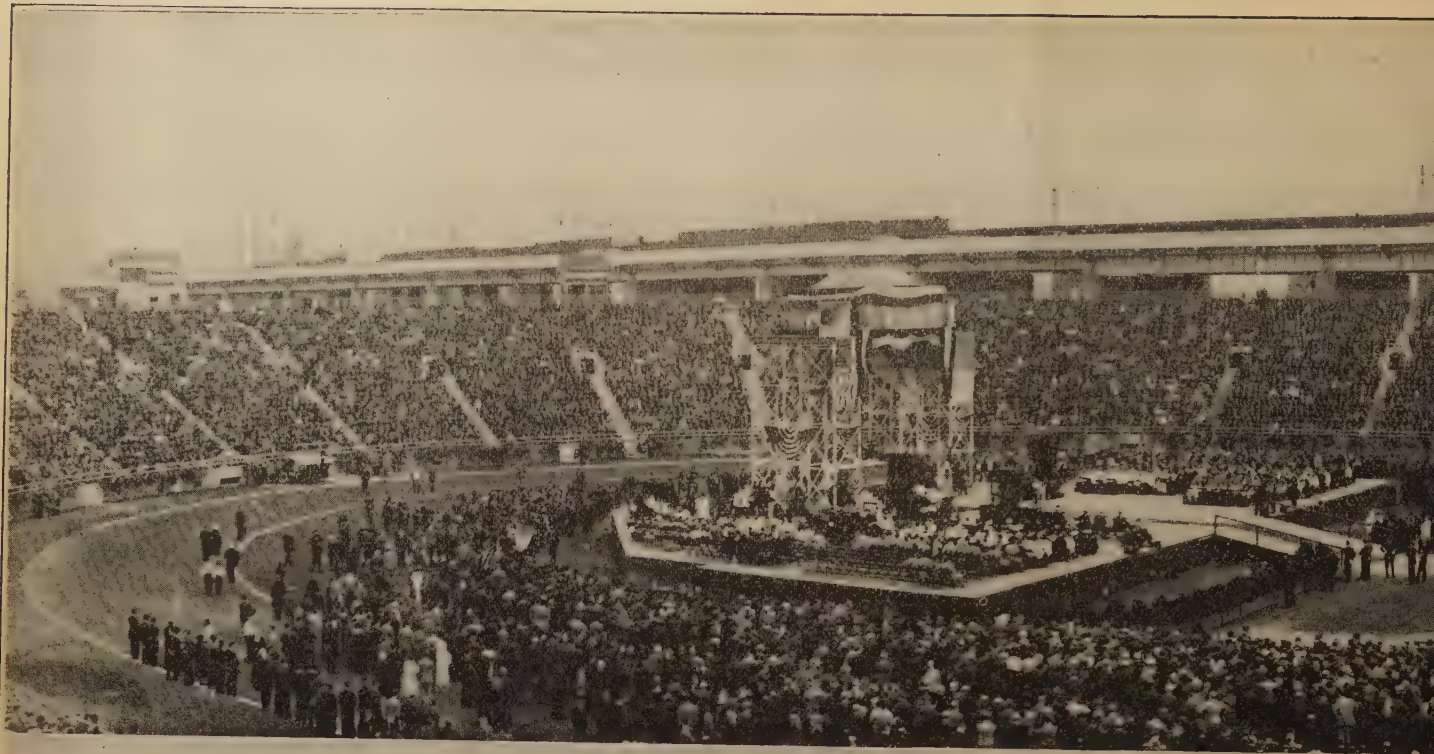
THE last speaker of the day was his Eminence Cardinal Hayes who spoke in terms of highest praise of the great Rally. "The social contribution," he said, "to stability of government, the reverence for authority, ecclesiastical and civil, to the sanctity of family life, through the Society of the Holy Name cannot be over-estimated. Rich and poor, learned and otherwise, capitalist and laborer, men of high station and those who walk in more humble ways, are brought together at the altar once a month in a unity and solidarity all the world cannot give. It can only be found and created in the spirit. Nothing impresses me more, in this my own Diocese, each Spring, around Easter time, than the corporate Communion of thousands of men, mostly employees of the nation and the city; stirring demonstrations of faith are made by members of the Holy Name Societies of the Department of Police, the Fire Department, the Postal Service, the Sanitation Department, the Customs Service, and many others; while on New Year's Day, we see at the Cathedral another noble manifestation of religious devotion on the part of the general body."

CARDINAL HAYES closed his address by reading the cable message which he sent to the Holy Father through Cardinal Pacelli:—

"THE Cardinal Archbishop of New York; the Cardinal Patriarch of Lisbon; His Excellency, The Apostolic Delegate; the Archbishops and Bishops; the clergy and faithful gathered here in large numbers in the National Convention of the Holy Name Society, manifesting an enthusiastic spirit of faith in Christ and loyalty of His Vicar, desire to thank His

(Continued on page 29.)





UPPER VIEW SHOWS EAST WING OF THE STADIUM

LOWER VIEW SHOWS WEST WING OF THE STADIUM



**GENERAL RALLY AND CLOSING
NATIONAL CONVENTION OF HOLY NAME SOCIETIES
RANDALL'S ISLAND STADIUM
NEW YORK CITY
SEPTEMBER 20TH, 1936**

DOCTORS OF THE CHURCH

SAINT AUGUSTINE

and The Problem of Human Life

BY HYACINTH ROTH

ST. AUGUSTINE'S life supplies us, more than the life of any other Doctor, with an adequate portrayal of the unruly nature of man in his constant search for his purpose upon earth. His was a life that, after having experienced the fatalism of a sensual explanation of life, came back to the faith of his mother and then, by word and deed, instilled into the world the real value and sublimity of man.

THE son of a pagan father, Patricius, and of a Christian mother, St. Monica, Augustine inherited, to a certain degree, the unrestrained materialistic ambition of pagan life injected here and there with the solace of, or at least with the veneration for, the religion of Christ. If he was not baptized in his early years, his mother followed, as so many mothers did, the widespread custom at that time of deferring baptism in order to have that sacrament as an absolute security of salvation at the moment of dire need. As a catechumen, Augustine began his elementary studies at his home town Tagaste, then studied at Madaura and Carthage, and later lived as teacher of grammar at Carthage, as professor of rhetoric in Rome, and as professor of oratory in the public schools at Milan.

FOR thirty-three years Augustine tasted and lived the various teachings that promised solution of the problem of human life. First there was the naturalism of paganism with the State as supreme authority and with the visible and temporal realities as the sole end of all human aspirations and efforts. "I willingly learnt these things," he said, "and, wretch that I was, I took pleasure in them, and on this account they called me a youth of great promise . . . I was pleasing to myself, and I was desirous to be pleasing in the eyes of men . . . My father was unconcerned about what I might be to Thee, O God, or whether I was chaste, provided I was eloquent . . . My unruly will became a passion: by giving myself over to passion, it was changed into a habit, and the habit which I did not resist was turned into necessity."

ALTHOUGH his senses banqueted on pleasure and vice, his mind kept on rambling, subconsciously still unsatisfied with the joy at hand. He still understood that modes of life which abjure religion and the admonition of reason and which place the rule of truth in the senses can by no means serve as guidance for men. Now he tried the doctrine of the Manichaeans, who did away with the

notion of sin as being a misuse of the human will. For nine years, Augustine seemed to be satisfied, holding, as this heresy did, that all moral transgressions of man were actions of no personal blame. But his sincere love for truth kept him in the search for it. He realized that the conception of a twofold author of good and evil could never square with his notion of truth. In latter years Augustine, reflecting upon this heresy, remarked: "Truth was not amongst them. . . . I was seeking Thee by the sense of the flesh; but Thou wast more profound than all that is most intimate in me and superior to all that is most elevated in me. . . . They say many things concerning the creature, but they do not seek with piety the truth that is the author of the creature; for this reason they do not find it; or if they discover God by the understanding, they do not honor Him as God."

THE closest approach, and what proved to be one of the causes that contributed to his conversion, was the philosophy of Plato. With its study Augustine changed from the baseness of materialistic thinking to the loftiness of speculation. From Plato he learned that "the aim of all philosophy is to know, to copy, and lovingly to exult in God; that God is a spiritual Being; that we are consequently bound to check our imagination and to

(Continued on page 27.)

THIS IS THE SEVENTH AND FINAL ARTICLE IN A
SERIES OF STUDIES ON THE PROBLEM OF FAITH

WHAT IS THE BASIS OF MY BELIEFS AND CONDUCT?

BY ANSELM M. TOWNSEND, O.P.

WITH this article we bring to a close our study of the problem of Faith. It has been my endeavor to provide you with matter for thought. I have not tried to do your thinking for you but simply to provide you with that upon which you might meditate. If I have been, to a great degree, coldly logical, it is because the Catholic Faith is a reasonable one. There is too much of sentimentality in the preaching of many ministers of non-Catholic sects and too little of that clear thought which should be found in a religion claiming as its author the Eternal Wisdom Himself. But, given a sound knowledge of the Faith, there is not the slightest reason why one should not proceed to a more devotional, even a more emotional consideration of the truths of our Holy Religion. This, however, we leave to you, warning you only that piety must be protected and tempered with solid reason.

So far, our discussions have been along the lines of Faith and its varying components and consequences. It is now time that we close with a few thoughts concerning Him Who is, at once, the object of our Faith, its reason and its cause. The Christian Faith stands or falls with the person of Jesus Christ. It is what He is, for, reduced to its barest outline, the Christian Religion is simply the continuation of His per-

son and His mission. The man, then, who says, as do so many nowadays, that it is a waste of time to speculate upon the person of Christ and that we should be content with carefully adopting and practising His ethical code but adds one more proof of the intellectual slipshodness of this so-called "era of enlightenment." It is precisely as if we were asked to accept a check upon an unknown bank by an unknown man. The wise man would, at least, hesitate. So does the wise man concerning Christian ethics. Before he can honestly accept those ethics as binding him he must first be able to give his assent to the claims and authority of their author. Otherwise he simply accepts the Christian ethics because he regards them as his own, only formulated better than he could express them himself. In other words, he is a Christian because he approves of Christ, not because he accepts the authority of Christ. He is an associate not a disciple. But we call Christ Master.

WHO, then, is the Christ? This is not a question to be settled by any previously formed opinions. The question is not what we think he should be, but what he is. It is strictly a matter of evidence. Let us, then, look up the record.

NEARLY nineteen hundred years ago, four men put down in writing

what they knew concerning a certain religious leader called Jesus of Nazareth. Two of these had been among His personal friends and co-workers, one of them so intimately that, at the hour of His death, Jesus placed his Mother in his care. The other two, though not of the intimate circle of Christ, were still very closely bound to Him. One, Mark, as a young man had known Christ and, for years, was the intimate disciple and companion of Peter, the leader of the Friends of Christ, while Luke was the intimate of Paul. These four men, Matthew, Mark, Luke and John, each wrote an outline of the Life and Works of Jesus of Nazareth. These, together with a few passing allusions in the letters of Paul, are the sole written documents worthy of our consideration in endeavoring to analyse the work and Person of the Christ and from them alone can we form a definitive judgment. What, then, is their value?

THESE lives, or Gospels as we call them, tell of a man so extraordinary and so far removed from our usual experience that they have been the subject of the most devastating criticism. Of the details of this criticism I shall not speak. Much of it has been unfair, more vitiated by prejudice and a very great deal of the more unfavorable kind has been discarded even by those who would willingly see the Gospels utterly discredited. One thing is certain. No modern critic of weight, no matter how hostile, maintains that they are not history and are not sub-

stantially correct. We will, therefore, pass by all this interesting discussion, and proceed to outline what is known concerning Jesus of Nazareth, speaking first of those matters concerning which there is general agreement.

From the Scriptures we learn that, somewhat more than nineteen hundred years ago, there was born in a stable in Bethlehem of Juda a child whose mother was a young Jewish maiden named Mary, the spouse of a carpenter whose name was Joseph. (The Scriptures clearly imply that Joseph was not the father of the Child, whose human origin is attributed to the direct action of God upon His mother.) This Child grew and, when He was about thirty years old, began a career as a prophet, traversing the land of Israel and teaching a doctrine which, if the Scriptures are to be believed, he confirmed by many miracles, healing the sick, giving sight to the blind and raising the dead. Many of His statements were so strange as to be incredible as proceeding from a mere man, especially one wherein He claimed to be God, alleging as proof that, were he to be killed, he would, within three days, rise from the tomb. Further, He very clearly prophesied His own death and the manner of its execution, implying that this death was of a sacrificial nature, necessary for the eternal welfare of all mankind. Finally, after having incurred the antipathy of the Jewish leaders, after two mock trials He was crucified, died and was buried. On the third day after His death, he rose from the dead and, for forty days dwelt and conversed with His disciples, at the end of which time He ascended into heaven in their very presence. Such is the life of Christ as witnessed to by the Scriptures. Truly a strange story and one which, as prophesied, has been the occasion of contradiction. How are we to interpret it?

WE start, frankly, with the assumption that the Scriptures are to be believed absolutely and literally, because that is the only way in which they make sense and also because

the earliest Christian records we have shown clearly that those closest in time to the era of which they speak so understood them. Those modern critics who, at a distance of more than eighteen hundred years claim for themselves a closer insight into the meaning of the Scriptures than those who were intimately connected with eye witnesses, can hardly be accused of undue modesty. We do not think, then, that we are rash in treating their theories with a certain suspicion, especially in view of the fact that they are frank in confessing that they are judging the records in accordance with certain preconceived notions. They deny the Virgin Birth of Christ because, they say, the same thing has been claimed for others and in their cases it is manifestly a false claim. To this we reply that the claim in regard to others is not substantiated by similar proof and, in the second place, it is not an identical claim. Further, they hold that it is impossible for any such thing as the Incarnation to take place, therefore, it did not happen. They remind one of the man who on a first visit to the Zoo first saw a hippopotamus and remarked "I don't believe it." We simply say that the evidence shows that the Incarnation took place, therefore it is possible. We do not feel that we are wise enough to be able to set limits to the activities of God.

WHEN, therefore, the Scriptures tell us that Jesus Christ was born of a pure virgin and had no earthly father we admit that we do not understand but reverently believe. But the greatest difficulty is to believe that Jesus Christ, son of Mary, is truly God. He clearly claimed it. He admitted that God alone can forgive sins and boldly proceeded to forgive them. He claimed that His existence was before Abraham and deliberately applied to Himself the unutterable name of God "I am." Before the High Priest, adjured by the solemn name of God to tell who He was, He unmistakably declared His Godhead, so that the High Priest rent his garments and cried "This is blasphemy. We need no further wit-

nesses." As the proof of His divinity He promised His resurrection and fulfilled His Promises. What further evidence do we need? True it is that we are left wondering and amazed. But it does not follow that we must understand a thing for it to be. Does ignorance of the nature of electricity remove it from our daily experience?

TRUE it is that there are those who question the Scriptural story. But their objections arise from their prejudices. Christ cannot be God, they say. Therefore either the Scriptures are lying when they allege that Christ claimed to be God or He was mistaken in His claims. This is a very simple mode of argument, but it proves little except the simplicity of its advocates. It is just a little too easy to say that that of which we do not approve simply does not exist and that all the evidence to the contrary is worthless. It is rather similar to the modern industrialist who, quite content with the present set-up in the business world, blandly denies that there are any abuses worth considering and, faced with evidence to the contrary, simply denies the evidence, without alleging proof. But the matter here is really not as simple as that. If the Scriptures are really trustworthy in anything, they must be accepted precisely in their fundamental teachings. To pick and choose at one's own good pleasure is hardly reasonable. If there is anything clear in Scripture, it is that Jesus of Nazareth was not an ordinary man, not even an extraordinary man and teacher, but someone quite different, both in person and message. Were He merely a prophet, in line with preceding prophets, He would have said, as they did, "Thus saith the Lord." On the contrary, He teaches as with authority. "Moses saith unto you . . . but I say unto you." He died upon the Cross, in the judgment of those who condemned Him, for precisely this reason. The Scriptures must, then, be taken at their face value and as a true record, or not at all. If then, the Scriptures report Him as claiming an unique position for Himself, it must be considered that He did

(Continued on page 28.)

IT *HAPPENED* IN RUSSIA

BY BERNARDINE M. QUIRK

NICHOLAS II, Emperor and Autocrat of All the Russias, King of Poland, Grand Duke of Finland, Czar of Moscow, a virtual prisoner in a private compartment of the Imperial train, side-tracked at Pskov, signed with a pencil, his abdication from the throne which for three hundred years had wielded despotic power over approximately one-sixth of the world's surface. That was the evening of March 15, 1917. One year and four months later, on the evening of July 16th, 1918, in the filth and dampness of a Siberian cellar, the reigning Bolshevik made certain that the Romanov dynasty would never again come to power. The royal family, father, mother, son, and four daughters, together with four loyal attendants, were herded in the basement of an Ekaterinburg dwelling, where twelve Lettish guards emptied their revolvers into the little group. Not satisfied with brutal regicide, the Red authorities conveyed the bodies of the victims to a mine shaft, twelve miles distant, and there, after applying sulphuric acid and benzine to the human pyre, stolidly watched the mortal remains of Peter the Great's last descendants consumed in a horrible bonfire.

SOME there are who will not accept as a fact this inhuman finale to the tragic history of the Romanovs. Sentiment moves some to cling to the belief that the "Little White Father" with his wife and children were smuggled out of Russia and that,

somewhere and somehow, they live today. But the evidence that the Czar and his family were summarily exterminated by the Reds is too overwhelming and too well authenticated to admit of doubt. Sad as this fact of the last chapter in the Czar's history really is, it, merely records the fate of one man and his dear ones. What is vastly more tragic is the story of "Holy" Russia's fate since the night that its master, with the quivering stroke of a cheap lead-pencil wrote, "Finis" to the worlds most intolerable autocracy.

WHEN word of the Czar's abdication reached the principal cities of Petrograd and Moscow, revolutionary forces, composed of Army detachments who had gone over to the revolvers, groups of factory workers, and a nondescript mob of radical malcontents, began to apply the torch and sword. Government buildings were burned to the ground. Police and officials of the old order were butchered in the streets. Crazy with the lust for blood and unchecked by any semblance of real authority, the Revolutionists indulged in a mad orgy of unbridled license, while Alexander Kerensky, the Russian "man of the hour" gathered his self-elected parliament, the revolutionary council, in the Tauride Palace where once the Duma, quasi-representatives of the people, had sat.

KERENSKY was faced with a herculean task in his effort to erect the

structure of a government from the irreconcilable elements with which he had to work. The Liberals, Social Revolutionaries, Social Democrats, Socialists, Anarchists, and Nihilists, all united in opposition to the Czarist regime, were, hopelessly, divergent in their conceptions of what Russia needed. The conservative or Right Wing of the successful revolt favored a democracy while the Left clamoured for the immediate rule of the Proletariat with the consequent confiscation of property and the elimination of the hierarchy of Class.

OF the many factions which Kerensky sought to fuse into some semblance of unified government, the Soviet of Workmen Deputies, an extreme wing of the Socialist party, composed of councils of workmen elected in the various factories and dedicated to the Marxian program of World Revolution, presented the best organization. Fully cognizant of its own strength, it made a bid for the allegiance of the soldiery before the Provisional government had a chance to function. Issuing an appeal to the people of Petrograd to establish a commissariat for the soldiers who were described as "the watchmen of the people's interests" it succeeded in ingratiating itself with the all-important Army. Following this maneuver with another masterful bit of Machiavellian strategy, it then admitted representatives of the Army to the Soviet proper, and made its scope more comprehensive under the name "the Soviet of Workmen and Soldiers Deputies." The peculiar genius of this political jockeying was borne out in the later developments

of the ill-fated Provisional Government.

A temporary coalition of the various parties was laboriously effected by Kerensky (who held the portfolios of Vice-Premier and Minister of Justice,) and the Provisional Government was born. It proved, however, to be merely a makeshift for an unattainable ideal. Actually, it was but a loose union of half-satisfied dissidents which Soviet propaganda slowly but surely undermined. Absorbed in the multitudinous problems of giving stability to the new order, of insuring constitutional reforms promised to the people, and with a laudable regard for right and duty, that Government, became involved in tiresome debates over trifling details. Profiting by its vacillations and bent upon the realization of the full Socialist program, the Soviets carried on a ceaseless underground campaign against Kerensky and his followers. The murder of the royal family and all members of the nobility was demanded. The morale of the army was destroyed, and while millions of deserting soldiers headed back to the cities, strikes were called in all industries. The Soviets, fully coordinated and with the support of the greater portion of the Military, were in a strategic position to precipitate the Second Revolution.

THE interlude between the fall of the monarchy and the establishment of the United States of Russia, lasted precisely, eight months. During that period the cabinet of the Provisional Government, in an effort to present to the world a Russia in which honor and Justice were pursued in the process of re-habilitation sought to cope with the ominous ascendancy of the Soviets. It was Russia's last futile bid for the dignity of a recognized position among nations. It proved however, in vain for the virus of Bolshevism, with its magnetic formula for re-construction, immediate peace, the land to the peasants, the factories to the workers, all power to the Soviets, exercised a strange hypnotism upon the sorely-tired and war-weary masses.

Russia's powers of resistance were low. The stage was set for the appearance of a third Nicholas, Nicholas Lenin.

VLADIMIR Ilyich Ulianov, known to the world as Nicholas Lenin, was born in Simbrisk on the Volga river, April 10th, 1870. His father was acting Inspector of Rural Schools. It is said of Vladimir that he was a precocious youngster and noted for his excellent behaviour in school. "Religion and prudent discipline" were noted by the headmaster of the Classical High School from which he was graduated, as the basis of his education. He soon lost both his Faith and his interest in the classical philosophers of Greece and Rome and became devoted to the materialist, Democritus. At the age of eighteen an event occurred in his life which made of him the potential despot of Russia. His brother Alexander Ulianov, then a university student and a ringleader in an attempt to assassinate Czar Alexander III, was executed by the Czar's police. From this point onward, Lenin, was obsessed by one burning desire,—to overthrow the Czars. Expelled from the University of Kazan for radicalism, he then attended the Law School of the University of St. Petersburg. He was admitted to the Bar in 1892 but devoted himself to the inculcating of Marxian theories among the workmen rather than to the pursuit of the legal profession. Exile to Siberia for a period of three years was the result. At the expiration of his term, he resumed his propaganda with renewed energy. Traveling throughout Europe, he participated in radical attempts to overthrow the existing governments. He returned to Petrograd in 1905, under the assumed name of Lenin, took part in the unsuccessful Revolution of that year. Fleeing Russia, once again, he took up his abode, successively in Finland, Germany, Galicia, France and Switzerland. From each temporary headquarters he flooded Russia with pamphlets, tracts and inflammatory epistles in a ceaseless effort to undermine the Imperial Government.

TIME failed to soften his character. An absorbing hatred of God and the things of God slowly de-humanized the man until he was described by a contemporary as "one of the most fearless, crafty, and willful maniacs of our time." The advent of the World War with its consequent confusion was recognized by Lenin as the psychological moment for a redoubling of his labors to bring about the proletariat World Revolution, the Marxian objective. He promoted sabotage, strikes, and domestic discord in an effort to turn what he characterized as, "imperialist war" into civil war. In this he was not immediately successful but when the Czar of Russia abdicated his throne, the German High Command, cognizant of Lenin's radicalism and of the nature of his program, decided to introduce him into Russia to further complete its de-moralization. Conveyed, from Switzerland, through Germany in a "sealed car" (German authorities wished to make sure that Lenin would not stop off in Germany) he was deposited in Petrograd on April 16, 1917.

LENIN's arrival in Russia marked the beginning of the end of all honest attempts to give its people a democracy. The arch-conspirator was hailed as a hero and his personal triumph, temporarily placed in jeopardy through his expulsion in July by the Provisional Government, was, nevertheless, rendered complete, when on November 7th, 1917, with Kerensky in flight from Petrograd, Vladimir Ulianov became master of all Russia.

THIS, is a brief statement of fact. It is a thumb-nail sketch of the actual fall of the Russian Empire and an attempt to describe the events that followed in its wake until the assumption of power by Nicholas Lenin. The question asked then, and the question repeated anew in the succeeding years, as the course of Russian history has become definitely shaped by the indomitable will of one man, is, "How did it happen?"

(Continued on page 30.)

Bright Lights and Blackfriars

BY
JOHN McLARNEY

IT would be a far cry from the stages of today to the sanctuaries in which the modern drama was born. Yet one might suggest that the far cry was heard one Saturday evening last winter by two priests who stood in a large hall filled with properties, scenic-pieces and all the varied apurtenances of a dramatic organization. A "Saturday night supper" had been finished. A few people were bending over the dishes in an iron sink. Two girls were busy at a gas-range. Three young men were clearing a long bare table. Others were slipping quietly in and out at the door leading to Washington's Fifteenth Street. The frequent goings and comings were not explained until one young woman put away the paint brush with which she had been daubing a piece of canvas, took off her smock and whispered to the nearer priest: "Father, may I borrow your Rosary for a few minutes?" "Certainly," he replied, "but where is everyone going to and coming from?" "It's Saturday night, Father, and we have been going next door to Saint Paul's for confession." She slipped out the door as others returned.

A FAR cry! An echo from the early Christian ages when liturgical worship begot the infant drama. The girl who could drop her scene-painting to contemplate the scenes of the Rosary, accompanied by the chorus of an Angel's words, is a member of

Washington's *Blackfriars Guild*. The spirit of the Guild and that evinced by the girl with the borrowed beads are the same. It is a spirit which links our time with the springtime of Christian culture when men were certain that truth could walk the histrionic boards with more grace than could falsehood. The early Fathers realized that, if myths and legends of antiquity could grow into living lies through the nourishment of dramatic enactment, lives of Our Lord and His followers could be taught and inoculated into the new civilization by the same means. Thus liturgy grew into a gigantic and daily pageant, out of which came mystery, miracle, Passion and morality plays. Then came the modern drama, the healthy child of a holy parent. Subsequently it become unworthy of its noble blood. *Blackfriars Guild* exists for the purpose of reminding the drama of its high lineage.

THE stage has frequently been in bad odor. In its Hellenic hey-day it maintained a natural purity, thanks to the refinement of Greek mythology. The gods walked upon the Greek stage. Theirs were stellar roles in every tragedy. They were so important in the myth-ridden minds of the Greeks, so vital to the workaday world, that they could not be kept from the stage. They were gods of handsome mien, those myth-creatures. If they were real, they would be welcome in any company. But they were merely ideas.

THE Roman stage reeked of moral decadence and of the foul breath of dying paganism. It assailed the nostrils of the Empire which mused in its own squalor. It was a shrine of degeneracy and a platform for the ribaldry of inferior devils. Plautus and Terence were drowned in noises which were beneath even satanic laughter.

AGAINST this corrupt theatre of the Roman world the Fathers preached and stormed. "If you will laugh with the devil, you cannot rejoice with Christ," they cried. Christians were forbidden to attend those theatrical spectacles which abounded in vulgarity and indecency. In many cases, actors were refused baptism unless they forsook their evil profession. Frequently excommunications were hurled at the promoters and devotees of the stage. It must be understood, however, that the Church never opposed the dramatic art, but she fought furiously to preserve it from the diseases which had taken hold of Roman civilization. The maladies proved fatal, for the stage of classic antiquity, born of Hellenic culture, finally died of Roman poison.

YET before the demise was complete, a new drama had been written and a new stage erected. In an Eastern land upon a little hill near David's city, the full plot was drawn in the Blood of Christ. The drama unfolded under the pens of Evangelists. Its story spread over the travelled ways to the far marches. It was the drama called the Mass, the true re-enactment of Calvary.



(1) "Catherine The Valiant," by Father Nagle, O.P. (2) Rev. Urban Nagle, O.P., Ph.D. (3) The Stage crew at work. (4) Rev. Thos. F. Carey, O.P., Ph.D. (5) "Barter," by Father Nagle, O.P. (6) Rev. John J. McLarney, O.P. (7) The First Legion. (8) Rev. Wm. R. Clark, O.P., M.A. (9) "Smilin' Through," Washington Chapter.

Around the new stage floated the perfume of incense, rising as a prayer to the Body of God.

THE simple power of the Tenebrae, the elaborate chant of the Passion, the alternate singing of the Sequences on important feasts, the endless dialogue of the Divine Office are all relics of the drama in early liturgical culture. The development of the drama which followed drew the Christian mind from the villainies of the pagan theatre to the brilliant truth of Christ. The new drama differed in tone and color from the Greek tragedies. The new drama rested squarely on the purity of

Christianity, as may be seen from the warm Catholicism of Shakespeare, while the Greeks sought plausibility in myth. The liturgy endures in vibrant life. The drama, born of it, lives for better or worse. The work of the Greeks, born of myth, endures only as mythology.

BLACKFRIARS GUILD takes its name from the most famous spots in the story of English dramatic literature. Late in the Thirteenth Century, the newly-founded Dominicans came to London and built a convent around which the town wall curved. Beloved by the people for two centuries they received the nickname

"Blackfriars" and their home was designated by the same term. At the suppression of the monasteries by Henry VIII, it was seized and converted into apartments for gentlemen. Later, because of its large size and because it was technically outside the city (the bulge in the wall furnished the technicality), it was chosen as a suitable place for public meetings at which the danger of contagion was not too great. By Shakespeare's day it had become a theatre and has since won a primary place in the theatrical world. Its name, "Blackfriars," has remained, always reminiscent of the early development of English drama.

THE story of the English drama has not always been happy. The present state of things on Broadway and Hollywood is the result of a decadence in dramatic writing which is a reflection of the decadence of our times. Yet the stage has become so strong that by a strange retro-action it has directed contemporary thought and fashion. The scatter-brained philosophies of the Nineteenth Century, animal roars of the naturalists against the wobbly spiritualism of the idealists, all have spoken their minds on the stage. Puritanism has had its play time, and indecency has danced before the crowd. Man, the animal, has been amused and man, the spirit, has been seduced. It cannot be stated without reservations that contemporary drama is devoted, as every art should be, "to assist in the perfection of the moral personality which is man" (Pius XI: *Encyclical on the Legion of Decency*).

THE call to arms against indecent movies, sounded by the American Bishops, has won the admiration of all thinking people and the enthusiastic response of the Legion of Decency. The wide-spread improvement of cinematic production is a tribute to the lofty campaign. But there is another dramatic evil which has subtly complicated the situation. It is an evil which the Legion of Decency can attack only by indirect methods which, indeed, may not prove successful. The phenomenal growth of the "little theatre" movement which embraces the "group" theatre, the "roadside" theatre, the "community" players, the drama guilds and other institutions, has brought modern dramatic art, with all its good and evil tendencies, to every back water town in the nation. As the diffusion of moving pictures has enabled Hollywood to attract the attention of the entire population, so the growth of the little theatre has drawn our people to Broadway.

THE "little" theatre has become a "big" problem. Millions of people are actively engaged in it. Youngsters from school and college,

with the memory of noisy success in the "annual play" still green, run to the stage entrances of local drama guild and will not be denied admittance. The smart and sophisticated pieces of New York's Roaring Forties are selected enthusiastically, directed, produced and played with amazing skill. The amateur is approximating the perfection of the professional. The fine art of Broadway has been let loose upon the country. While the improvement of amateur drama cannot be deplored, it is deplorable that the false thinking and, sometimes, the foul purposes of popular plays are infecting the amateur world. It is even more discouraging to contemplate the fact that while the professional may be corrected at the box office through the medium of public opinion (although the thriving business of the burlesque houses on West Forty-second Street may be cited against that contention), the young amateur, in the swim for the fun and not for the money, can snap his fingers at such a threat and go on with the fun.

FUN! Apparently that, if the tendencies of the drama with its animated employment of the sister arts—painting, sculpture, music and voice—be ignored. Fun, apparently, if its undeniable power to cultivate the public taste be forgotten. It is fun with moral dynamite, unless the play be directed by wise counsellors who look to "the perfection of the moral personality which is man."

UNFORTUNATELY there has been a sad lack of such guidance. While there can be complaint that roads and towns are dotted with little theatres, conducted in most instances by amateurs, the types of plays selected for presentation therein must call for a sad commentary on the amateur mind. Far better the primitive gusto of the red-blooded "melodrammer" than the smart or risque or "high-brow" creations of contemporary scribblers. There are two hundred little theatres actively engaged in communistic propaganda. A criminal investigator for the WPA recently told the writer of his vain attempt to

close the theatre of a group subsidized by that Federal organization. The investigator saw the subtle influence at work, but the directors of the WPA failed to recognize the communistic hoax and the play went on. While thousands of little theatres thrive financially and artistically, there are relatively few Catholic groups in the field. As the world cannot get along without the Church, the world of the little theatre cannot get along without a Catholic little theatre.

WHAT is being done about it?

THE Reverend Urban Nagle, O.P., was one of the first to act upon three important considerations. The first is that the theatre cannot be corrected by merely being closed. It must rather be renewed in the spirit of its mind. The second is that the dramatic power inherent in Catholic life and culture merits theatrical production for its own sake and not merely for the purpose of bringing a remedy to the contemporary dramatic disease. Truth and decency are always more dramatic than their contraries. The third consideration is that Catholics, young and old, if properly approached, motivated and directed, are willing to lend themselves to the work of the Catholic theatre with an enthusiasm and unselfishness which is unrivalled in any other activity of the Catholic laity. When Father Nagle acted upon these three facts, *Blackfriars Guild* was the result.

BLACKFRIARS GUILD has the avowed purpose of studying and producing plays based on the philosophy, psychology and sociology of the Catholic Church. The membership is open. The dues are small. The work is great. The members write or select the play, make the scenery, arrange the lights, fashion the costumes, conduct their own publicity. Indeed in some instances, they have operated their own public address system. In several cities, including Washington, Providence, Pittsburgh, Cleveland and Louisville,

(Continued on page 31.)



IN THE NAME OF CHRIST



A great congress which is motivated by the loftiest spiritual ideals challenges all thinking men even though they are immersed in a purely material philosophy of life. The National Convention of the Holy Name Societies was such a congress for it drew men from every walk of life. It was primarily spiritual, convoked in the name of Jesus Christ to give homage to the Almighty. The convention should have a profound effect, not only on the members, but upon the nation.

The place of the Holy Name Society in Catholic life in the United States has long been recognized, yet the approach of the convention moved the Holy Father to send a message in which he called the society "one of the most potent influences for good upon the American Continent," and gave His heartiest approval and blessing to all who took part.

The convention opened at the Eucharistic sacrifice and closed with Benediction of the Most Blessed Sacrament. The Holy Sacrifice was offered for the departed. The living spent an hour in adoration before Christ on the altar to make reparation for blasphemy, apostasy, and atheism. It was truly a spiritual congress which attested belief in God, in the di-

vinity of Christ, and the truths which the Catholic Church believes and teaches. It was a gathering of men who seek sanctification and salvation.

Within the society there should be added vigor because the numerous activities with which the movement has been identified were discussed and debated. The sphere of the society should be extended because new undertakings were proposed or planned. The convention did not rest on the record of the society but looked to the future.

The great rally which closed the convention was a moving demonstration of faith in God and loyalty to country. Thousands joined the mighty chorus that repeated the Holy Name pledge. Those thousands gave voice to their belief in the Omnipotent and they pledged allegiance to the flag and to all authority. If the echo of that chorus was heard across the land it should have given hope and courage to our fellow Americans to know that those thousands represented millions who honor God and have faith in America.

The Holy Name Convention is now of the past but it is surely a glorious chapter in the history of the Church, in the kingdom of Christ.



ST. AUGUSTINE AND THE PROBLEMS OF LIFE

(Continued from page 18.)

silence our senses if we would reach Him; that God is Ultimate Being, Truth, and Goodness, and the source of these created qualities in the universe; that evil is not a substance, but only a negation or defect." Plato's system of thought taught Augustine the immutability of eternal truth.

HOWEVER, intellectual conviction does not mean conversion. Just as this happens today, it held also true with Augustine. At best, he enjoyed engaging in conversations about the truth, without, however, conforming to its moral precepts. While at Milan, Augustine frequently listened to the great St. Ambrose, Bishop of that city. "I was not eager to instruct myself in the things which he said, but only to observe in what manner he said them. . . . Yet I was drawing nearer, by little and little, unconsciously. And while I opened my heart to hear how eloquently he spoke, there also entered how truly he spoke."

FINALLY, when, in 387, Augustine, in the maturity of reason, encouraged by the wisdom of the Gospel and led by the grace of God, asked to be baptized, he rap- turously rushed this heavenly tid- ing to his mother, who for thirty- three years had prayed for his con- version. In his writings Augustine left us glimpses of his colloquies with his mother, St. Monica, on the eternal joys of man.


HIS senses controlled by reason, his thoughts regulated by truth, Augustine in the first sentence of his *Confessions* viewed the whole problem of human life in these few words: "Thou hast made us for Thyself, O Lord, and our heart is restless until it rests in Thee." There must needs be a Creator of the creature, a Creator of a trans- cendent nature, a God, Who is the Essential Being. This Augustine

formally declares when he says: "I gazed at the other things which were beneath Thee, and I realized that they were not wholly; yet nei- ther were they wholly not; that they were, since they came from Thee; that they were not, since what Thou art they are not. For that alone truly is which remains unchangeable. . . . I gazed at other things, and I realized that to Thee do they owe that they are; that in Thee are all finite things, yet in a different fashion; for they are not in Thee as in some place, but because Thou holdest all things in the hand of Thy Truth; and all are true insomuch as they are, and there is no such thing as falsity, unless a thing be thought to be what it is not. I realized, too, that not only do all things fall into their appropriate place, but also into their appropriate times; and that Thou, Who alone art eternal, didst not begin to work after end- less aeons of time; for all aeons of time—they that have passed and they that shall pass—would nei- ther come nor go did not Thou work and abide."

"TO LIVE happily," he says, "is not only to live according to reason, for that would be to live according to a human standard. To live happily is to live according to the mind of God." "Virtue," Augustine teaches, "is the good use of free choice. . . . Where there is no recognition of Eternal and Immutable Truth, virtue is counterfeit even in the best of men." In his work "On the Free Will of Man," Augustine goes fur- ther when he defines virtue as "a good quality of the mind which en- ables one to live in righteousness, whereby no one will go astray, and which God freely operates in us." On the other hand, vice which is the opposite of virtue, God justly transforms into its own chastise- ment, its pleasure always generat-

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ing distress and filling the mind with remorse and shame. "For Thou hast ordained it, and so it is that every inordinate affection should be to itself its own punishment and torment."

AFTER his baptism St. Augustine lived for forty-three years zealously engaged in the service of the Church, first as a layman, then as priest and bishop. As a philosopher he transformed the thought

of Plato into a workable system in the Church, but it is in theology, in the "science of God," that his most valuable contribution to Christ's cause shines forth. St. Augustine did much for the Church in the field of speculative thought, in controversial campaigns, but most of all in the diffusion of love. He became a saint, and this sentence of his epitomizes his life: "Christ is my beginning; Christ is my root; Christ is my head."

**WHAT IS THE BASIS OF MY BELIEF
AND CONDUCT?**

(Continued from page 20.)

make such a claim. If that claim be false, Christ is either a liar or one not wholly in His senses. There is no other alternative.

NOTE then the consequence. A lying prophet must not be believed nor can his ethics be accepted since the fruit is as is the tree. There can be no truly lofty morality arising from a polluted source. In the second case, if he be mistaken as to His own position, what guarantee can we have that His ethical teaching is not all tinged with the same flavor of error? If He be not of sane mind in this most fundamental regard, what confidence can we have of His sanity in other matters? No, the ethics of Christ are as is His person. The spring cannot rise above its source.

BUT, for us Catholics, as for most Christians, we are content with the record. From it we learn that Christ, though He be Son of Mary, is also the Son of God, the Second Person of the Most Blessed Trinity, truly equal in all things to the Father. How this can be we know not. We believe.

SUMMARIZING, briefly, Catholic teaching concerning the person and work of Jesus, which we abstract from the Sacred Scriptures, the Traditions of the Christian Church and

all that necessarily flows from them, we profess our belief that Jesus Christ is True God and Man, the second Person of the Most Blessed Trinity and the Virgin Son of the Virgin Mother, Mary. We regard Him, not primarily as a religious teacher, though this He is, but as the Lawgiver Himself, whose commands carry the full weight of His divinity and have the sanctions of His divine will. But He is more than Lawgiver. He is the Redeemer of mankind. There is no salvation by law, as Saint Paul repeatedly pointed out. The Christian law presumes that those bound to its fulfillment have previously been saved. Of the need of this salvation we need speak but briefly here, since we have already discussed it in a previous article. Jesus Christ, being God and Man, can be our adequate Redeemer since divinity makes the sacrifice of the Cross appropriate to the sin, by reason of its infinity, while his manhood renders it appropriate to the sinner, by reason of His Human nature. The Passion of Christ is absolutely meaningless considered in any way other than as a propitiatory sacrifice. Christ tells us, in the Scriptures, that His death will be a voluntary one, that no man can take away His life, but that He himself would lay it down for us. Were Christ but a religious teacher, He might be prepared to

submit to death but He could not deliberately will it. The life of any ethical leader may, perhaps, gloriously and appropriately be crowned by death but the life of Christ was simply the means to His death. In His case it is the death that matters. Strictly speaking, the entire ethical teaching of the Christ is a side issue. He lived only that He might die. That He should actually have devoted time and energy to the formulation and preaching of an exquisitely pure code of ethics was simply due to the fact that it was necessary to prepare the minds and hearts of man for the privileges and responsibilities of the Precious Blood. However, it is to be noted that this does not, in any way, change our obligation of obedience to the ethics of Our Lord. They still proceed from God. Therefore, they must be obeyed and not this or that specific provision of the code, but the whole code, precisely as it stands revealed in the authentic teaching of the Catholic Church. In addition, we are bound, in further accord with the law of Christ, not merely to practise the moral law to the letter, but to avail ourselves of those means which Christ has left us that we may be successful in our ef-

forts so to do. We are bound to avail ourselves of the Sacramental system. Christ died, but He lives and He lives, not only gloriously reigning in heaven, but in the Church and her Sacraments. The soul that claims, either in thought, word or deed, that he can fulfill the law without the sacraments is, to say the least, presumptuous and his wilful persistence can easily be suicidal. Christ is God and in consequence, His is a divine wisdom which it is folly to question.

THE Christ is the embodiment of love. Therefore He is the object, not only of our fear and our reverence, but also of our intimate and affectionate devotion. If then, during these articles, there has been much of argument and little of devotion, more of reason than of piety, it is not that there has been any failure to recognize the need of a warm personal relation between the soul and the person of Our Blessed Lord. For that there can be no substitute. It has been our object simply to provide a background which will deepen your devotion by strengthening your faith. Knowledge is the greatest aid to deep piety, for we love truly only that which we truly know.

THE NATIONAL CONVENTION

(Continued from page 15.)

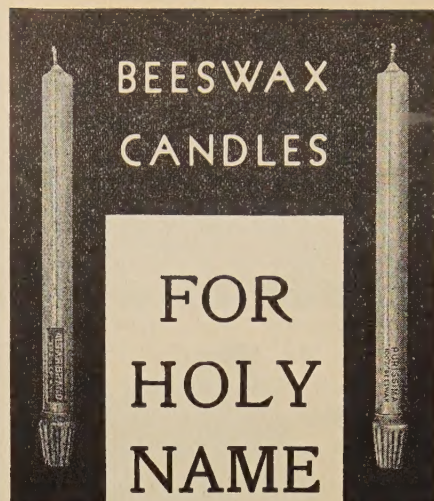
Holiness for his own most inspiring message to the Convention, and solemnly pledge undying allegiance to the See of Peter, and filial affection of His sacred person while sympathizing in prayer with him in the great sorrow that heavily bears upon him. All beg on bended knee his benediction."

CARDINAL HAYES was the celebrant of the Solemn Pontifical Benediction for which he had the Reverend William Joseph Stauder of Rochester as Deacon and the Reverend Joseph Maguire of Buffalo as Subdeacon. After the singing of the "O Salutaris"

the Very Reverend Thomas F. Conlon, O.P., National Director of the Holy Name Societies led in the recitation of the Holy Name Pledge. After it was taken up by the thousands of men it mounted to a roar.

AT THE close of the Benediction the throng sung "Holy God, We Praise Thy Name" and the "Star Spangled Banner."

THE National Convention had closed and the delegates started the journey to their homes taking with them the memory of a moving and exalting pageant.



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IT HAPPENED IN RUSSIA

(Continued from page 22.)

THE origins of the Russian people are still disputed. Some maintain that the first Russians were of Scandinavian stock while others hold to the theory that they are essentially Slavic. At any rate, it cannot be denied that the Mongolian strain introduced by Ghengis Khan and his Golden Horde, which poured down out of Asia, upon the petty feudal principalities of the Thirteenth century Russia, is easily recognizable in the Twentieth century Russian. Upon the conquest of the Russian lords by the Khan in 1224, a period of three hundred years elapsed before the Tartar yoke was thrown off in 1502. During this time Russian princes paid humiliating tribute to the Mongolian conquerors and, ironically enough, indulged in intrigues among themselves to strengthen their position with the Asiatics. Among the princely tax-gathers of the Mongols was one, Ivan I, Grand Prince of Moscow. Under the aegis of the Khan, with whom he had succeeded in ingratiating himself, he strengthened his own position as ruler of Moscow and then proceeded to subjugate smaller principalities. Soon he achieved for Moscow undisputed ascendancy over its neighboring cities. Russian historians have designated this period as the beginning of the autocratic rule characteristic of the Czars.

THE Tartar yoke was thrown off in the 16th century. But Moscow had so consolidated its position of supremacy among the Russian cities that it, quite naturally, assumed leadership. Succeeding Moscovite princes extended their domains until their influence and rule reached into every corner of the then-known Russia. And then came Peter the Great.

THIS mightiest of Russian princes decided to Westernize his country. After spending many years in various European countries, with the express purpose of observing Western modes, he returned to Russia and be-

gan his labors of transformation. Russian history records that, he created a Russian navy, organized an efficient army, introduced German, Italian, French and English culture, and industrial methods, reformed the laws, improved civil administration, the Church and the alphabet. These are only a few of the changes which he introduced. But more important than all these, at least in the light of later history, was his removal of the seat of government from Moscow to a new city erected upon piles driven into a Finnish marsh and named after himself, St. Petersburg.

TO the Western mind, this Occidentalizing of Russia was praised as a distinct contribution to civilization. But by the mass of Russians it was regarded as an unpardonable departure from all that they had held sacred. Peter succeeded, ultimately in making Russia one of the mightiest, if not the mightiest of world powers. In doing so, however, he alienated his subjects from himself and those future Romanov Czars who were to rule from St. Petersburg. In order to preserve peace and order and to insure himself the necessary means of revenue, Peter, had erected an unwieldy bureaucracy that stretched its tentacles into every Russian home. To maintain this medium of government and to provide the wherewithal to carry forward the expansion of the Empire, his successors gradually reduced their people to intolerable serfdom. Human life was cheap in the land of the Czars and the respect for human rights rare. Christianity had been introduced to Russia by the Greeks in the 10th century and the Russians had followed the Greeks into Schism in the 11th, and the Church under Peter, had been denied all independent action by the appointment of a layman to administer its affairs and by the vesting of the Czar with supreme authority in ecclesiastical affairs. This unfortunate condition resulted in the vitiating of all clerical attempts to champion the

people's rights. The progressive corruption of the Russian Church ensued.

WHEN Peter imposed European culture upon his people, he also, exposed them to vagaries of European philosophies. At the particular period in which he re-orientated the educational system of Russia, the social philosophies of the West were becoming overwhelmingly liberal. The theories of Bacon, Locke, Hobbes and Rousseau were studied by the Russian intellectuals. Later Czars were to reap the whirlwind.

PETER's successors, with but a few exceptions, carried out, in every detail, the autocratic traditions of the Moscovite dynasty, with the inevitable result that the Russian peasant's condition became increasingly intolerable. Russian intellectuals, seeking to free their compatriots from the inhumane rule of Czarist despots, sought constitutional reforms. These were denied. Reviewing the Revolution from the vantage point of 1927, Father Edmund A. Walsh, S.J., noted authority on Russia, said of the last of the Romanovs, "The capital error committed by his ancestors who controlled Russia's destiny and moulded the forms of her political life lay in their failure to create in the minds of the people a consciousness of common destiny. Historically, Russia evolved into two entities, distinct, antagonistic, and perpetually at odds with each other. Government was not conceived as a delegation of power to be exercised for the common good by a responsible trustee, but as a vested dynastic right to be jealously safeguarded and exploited for the aggrandizement of a small, privileged minority. Rulers and ruled, consequently, were never fused into a single unified community."

DURING the Eighteenth and Nineteenth centuries, Russian intellectualism, always tinged with the morbid, turned to Nihilism. Rejecting Christ and His Cross, it failed to see any justification for the intense suffering of the Russian people. Nihil-

ism provided a fertile field for the growth of the militant atheism of Marxism. In the latter part of the Nineteenth century the industrialized cities became breeding grounds for radicals of all kinds. The famous Russian secret police, to whom were delegated extraordinary powers, sent thousands to Siberia on the mere suspicion of being opposed to the government. But stern repression merely aggravated the situation. Overtures were made to the Czars by various revolutionary organizations; but each appeal for an honest hearing was completely ignored. The Czars, aloof from their subjects, had surrounded themselves with councillors whose philosophy of action was to keep the heel squarely on the neck of the people.

FINALLY, a series of military disasters so weakened the prestige of the Imperial Government that its eventual downfall was conceded by most students of international affairs. Humiliating defeat in the Crimean War, and the later complete destruction of the Russian fleet by the Japanese exposed the corruption

of Russian bureaucracy and the stupidity of Russia's rulers. The clandestine organization of revolutionary factions increased and terrorist atrocities, in the form of violent murders of officials and nobles, became more numerous. The handwriting was on the wall; but Nicholas refused to see it. He entered the World War with characteristic bravado and complete ignorance of the true state of affairs within his own domain.

NICHOLAS Romanov did not survive the war. But another Nicholas came to sit in the palace where for three hundred years the world's most short-sighted monarchs had dominated 180,000,000 people. Within ten years this other Nicholas died a raving maniac; but, before his embalmed body was placed in the huge mausoleum in Red Square, Moscow, Russia, and the rest of the world, had reason to know that the Revolution, merely, supplanted one despot with another, more cruel and inhumane than any, or all of the Czars who had preceded him. Russia had leaped from the frying pan into the fire.

BRIGHT LIGHTS AND BLACKFRIARS

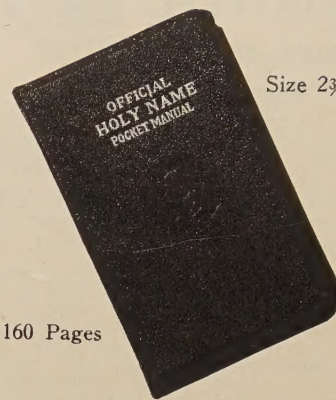
(Continued from page 25.)

their work has been commended in the daily press as of professional calibre. Recently in Washington, where the Guild was founded, an audience of six thousand interrupted a *Blackfriar* performance several times in each act of *Smilin' Through* to applaud the best acting yet witnessed in the beautiful Sylvan theatre. The Catholic University of America has invited the Washington Chapter of *Blackfriars Guild* to inaugurate a department of drama in the Summer session of 1937. With a membership drawn from governmental, academic, professional and social circles, the Washington chapter leads in its own field.

BLACKFRIARS GUILD is not satisfied with the present library of Cath-

olic dramatic literature. The older classics have not the tang of modernity, while contemporary plays on Catholic subjects are anaemic and dull. Yet while no source of dramatic lore can be more abundant than the Church, Catholic pens are not at work. To elicit a living dramatic literature from Catholic writers, to create plays with the power of *Cradle Song*, *The Kingdom of God* and the popular *First Legion*, the Guild is about to project a national Catholic play contest to which the attention of all Catholic writers should be attracted. The contest will be advertised in every educational institution in the country. Capable judges will be selected from among a large body of Catholic dramatic critics. A substantial prize will be offered and, in

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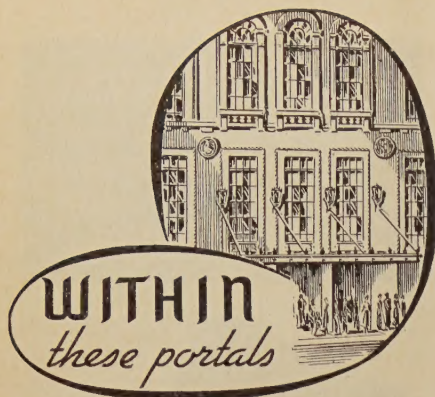
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addition to the monetary prize, a golden quill will be awarded. The winning play will be produced in Washington by an all-star *Blackfriars* cast and will be published by the Guild with the permission of the author. It is not too much to expect that the literature of the theatre will be enriched by the results of the contest and that our national thought will be improved by the efforts of the best Catholic pens.

THE *Blackfriar* movement is not the first of its kind nor is it alone in the field. Its steady growth, however, and healthy spirit, nurtured by the constant exhortations of its moderators, to unselfish labor and sound thinking, together with the success which it has attained in the few years of its existence, are sufficient to indicate that it is the strongest hope of the Catholic amateur stage.

THERE must be hope. The gigantic "little" theatre is here to stay. Permitted to run its own course unguided by Catholic minds, it may cause more evil than its parent, the professional theatre. It is here to stay. It cannot be scolded or argued out of existence. It cannot be annihilated by dignified condemnation. It can, nevertheless, be employed as a force for good. It can be used by Catholic minds for the glory of God and His Church. It can be suppressed into service as a pulpit where, with the art and the delicacy which have always graced the aesthetic achievements of the Church, the doctrines of Christ may be preached in surpassing beauty.

THE intelligent Catholic cannot fail to recognize these facts. It is the contention of this article that intelligent Catholics, clergy and laity, may do well to give earnest support to the *Blackfriar* and kindred movements so that truth may march on—even on the stage. It is the prayer of this article that the Church will lend her beads to the stage so that the stage may go back to Church where it was born and in whose benign shadow it should always remain.

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